

Implementation of Progressive Islamic Policy in Regional Leaders of Muhammadiyah North Sumatra Period 2015 – 2020

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Abstract: *This research wants to find out the Implementation of Progressive Islamic Policy in the North Sumatra Muhammadiyah Regional Leaders for the 2015 – 2020 period, the supporting factors and obstacles encountered. Using the theory of policy implementation by George C. Edwards III, Merilee S. Grindle and David L. Weimer and Aidan R. Vining, to find out how intense implementation is in the North Sumatra PWM environment. At the same time solving the main problems in this study that are proposed in the problem formulation. Using historical methods with a qualitative approach. The results of the study answer the formulation of the problem, namely PWM North Sumatra has implemented Progressive Islamic movements in various fields (education, health, social, da'wah, humanity and nationality). The PWM program is in accordance with the policy of the central leadership implemented by the Muhammadiyah leadership of North Sumatra. PWM in implementing Progressive Islam faces various challenges both internal and external. Internally there are still many cadres who have not implemented the concept of Progressive Islam and other challenges. While externally there is a misunderstanding of the community towards PWM in terms of the purification of worship. And these challenges continue to be faced with preaching, education and providing good understanding to the community.*

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Introduction

Muhammadiyah (2020) is one of the largest Islamic organizations in Indonesia. Muhammadiyah is a manifestation of the ideals of KH Ahmad Dahlan, a national hero who has struggled to awaken the Islamic spirit of amar ma'ruf nahi munkar in society. Muhammadiyah has also become an organization that has millions of followers and is engaged in all fields of education (Tasman Hamami, 2021), social, economic, political and cultural (Aprillianti et al., 2022). Of course Muhammadiyah's contribution has been very large in helping build this nation and helping this country to progress.

As a large organization in the midst of Indonesian Muslims, Muhammadiyah since its establishment has adjusted its movements to the development of Indonesian Muslims. The modernist vision and prioritizing the consistency of the movement in the educational and social fields are also things that make people feel that Muhammadiyah's presence is needed. It is not surprising that all the visions initiated by Muhammadiyah are in accordance with the view of life of *fastabiqul khairat* (Engkizar et al., 2022) which is the foundation of Muhammadiyah's grip. The concept of Progressive Islam has become a discourse that continues to be voiced in the realm of Muhammadiyah reality.

With regard to the history of Muhammadiyah, which was born on 8 Dzulhijjah 1330/18 November 1912, it is explained in the prologue of Haedar Nashir, General Chairperson of PP Muhammadiyah 2015 - 2020 in the book *Islam Progressing for World Civilization* that Muhammadiyah stands to connect the chain of progress-oriented Islamic reform. Muhammadiyah was here to reform and enlighten the condition of the Muslim community and the Indonesian people who were colonized and left behind in many aspects of life at the time. This is the initial spirit of Muhammadiyah in initiating and realizing Islam as a progressive religion. Muhammadiyah presents Islam as an advanced religion and promotes human civilization. That is the basic character of Islam as *din al-hadharah* (Tamtowi, 2022).

Judging from the concept of progress interpreted by Muhammadiyah, it can be concluded that there are three basic things and become the basis for Muhammadiyah's struggle in terms of progress (Arifin et al., 2022), namely the progress of religion, progress of the nation and progress of human civilization. These three things are not separate. Because actually Muhammadiyah is moving not in a group populist movement or moving in a group conservatism way, but these three advances must become a unified struggle. Islam as an inherent religion and life guide religion as well as a way of life and becoming the Al-Qur'an and Hadith as a struggle is absolute, while the national struggle is a necessity because Muhammadiyah lives in Indonesia, struggles in this country, and participates in formulating the struggle of this nation, then the national struggle is a struggle that is also ordered by Islam as an absolute religion followed by its teachings by Muhammadiyah. Meanwhile, civilization talks about the conception of *Rahmatan lil alamin* (Ahyani et al., 2021) which provides an understanding that Islam or Muhammadiyah members must be a manifestation of benefit for the entire universe in accordance with the teachings of the Prophet Muhammad *Shalallahu 'alaihi Wasallam*.

With the establishment of the Muhammadiyah Consul, the movement to expand its wings was increasingly implemented, while the branches and branches of Muhammadiyah were active in organizing various activities such as establishing schools, carrying out religious studies, providing assistance to the poor and orphans and various other socio-religious activities. Such rapid development and growth is not only due to the incessant propaganda carried out by Muhammadiyah, it is also due to the increasing recognition of Muhammadiyah among the wider community. In simple terms,

implementation can actually be interpreted as the implementation or implementation.

In Solichin Abdul Wahab's book entitled *Policy Analysis From Formulation to Implementation of State Policy*, it is explained that implementation is a process of ideas, policies, innovations in an applicable action so as to impact values and attitudes that are realized, while according to Van Meter and Van Horn definitively implementation is an action. -actions taken either by government or private individuals or groups directed at achieving the goals outlined in policy decisions. It can be understood that implementation always includes the application of policies or the implementation of policies applied by institutions or individuals. The concept of implementation is always inseparable from policy implementers who have the authority to change or move a system and the direction of the system is of course in accordance with the goals that have been agreed upon by consensus. If implementation cannot be separated from policy, then the conception of policy also needs to be understood. Policy (Milligan, 2020) is a law, regulation, procedure, or voluntary practice of government and other institutions. Policy decisions are often reflected in the allocation of resources.

Van Meter and Van Horn (Sasuwuk et al., 2021) define public policy implementation as "Actions taken by public organizations that are directed at achieving the objectives set out in previous decisions." Van Meter and Van Horn's theory includes six factors that determine the success or failure of policy implementation, namely: a) Policy standards and program or policy objectives to be achieved, both in tangible and intangible forms, in the short, medium and long term must be measurable and transparent, which synergizes with the policy objectives to be achieved; b) Resources are human resources (HR) and other non-human resources that support implementing public policies; c) The communication in question is the communication of each person responsible for the program policy, which is supported by contact with other institutions or organizations; d) Characteristics of agent units or sub-units are characteristics or attributes exhibited by policymakers and policy implementers; e) Engagement with the social, economic, and political environment, including the financial resources of the environment, interest groups providing support, characteristics of participants, and the reaction and nature of public opinion; f) Attitude or disposition, the mood or personality of the implementers towards the successful implementation of policies to the public.

Policy implementation is comprehensive, including how the implementation is placed as an administrative, legal instrument and is also seen as a complex phenomenon of a policy process or outcome. Policy implementation is one of the many stages of public policy and is also a critical variable that significantly influences the success of policies in solving general problems (Mansur, 2021). According to Edward III (Seputra, 2020), the success of policy implementation is determined by four factors: communication, resources, disposition or attitudes and bureaucratic structure.

The 47th Muktamar Muhammadiyah (Nasution et al., 2023) in Makassar, the spirit of Progressive Islam was established as an idea that would be revived in the future. In fact, the theme of the Muktamar explicitly has a very progressive Islamic character, with the theme "The Enlightenment Movement Towards a Progressive Indonesia" which is a living idea that seems to lead its members to understand the conception of the meaning of Islam, Indonesia and progress. Muhammadiyah is a representation of "Islam" itself, while a Progressive Indonesia is a representation of Muhammadiyah's goals as Muslim people who have the responsibility to raise or provide progress to this country. Muhammadiyah's official book, namely Tanwir Muhammadiyah in Samarinda on May 23-25 2014 mentions the definition of "progressive" when used as an adjective for the word Indonesia, namely: "Progressive Indonesia can be interpreted as the main country (al-madinah al-fadhilah), a prosperous and civilized country (umran), and a prosperous country.

Muhammadiyah from time to time continues to grow and develop rapidly. Until 2005, it was recorded that Muhammadiyah had 2,461 branches with 6,098 branches spread all over the country. Specifically in the field of education, Muhammadiyah manages 1,128 Elementary Schools (SD), 1,179 Junior High Schools (SLTP/SMP), 509 General High Schools (SMU), 209 Vocational High Schools (SMK), 1,768 Madrasah Ibtidaiyah/Diniyah (MI/MD), 534 Madrasah Tsanawiyah (MTs), 171 Madrasah Aliyah (MA), 55 Islamic Boarding Schools, 32 Universities, 52 Colleges, 45 Academies, and 3 Polytechnics. As for other charitable businesses, Muhammadiyah manages 312 hospitals and polyclinics, 240 Orphanages, 19 People's Credit Banks (BPR), 190 Baitul Tamwil and 88 Cooperatives. The growth of the Muhammadiyah branch was increasing, especially after the 30th Muhammadiyah Congress took place in Bukittinggi on 14-26 March 1930 as the first congress to be held outside Java. Muhammadiyah North Sumatra is committed to strengthening Muhammadiyah's internal foundation so that it can continue to act for the people. Because at the 43rd congress in Aceh, several challenges to Muhammadiyah have been described, namely the monotheistic doctrine (Bailey, 2021), the doctrine of knowledge, good deeds, cooperation based on piety, and staying away from Practical Politics.

Muhammadiyah of North Sumatra tries to minimize these five challenges by bringing up new ideas at each subsequent Musywil. Musywil-Musywil Muhammadiyah North Sumatra further describes Muhammadiyah's struggle to maintain its existence and quality to always benefit the people. The internal dynamics of Muhammadiyah show strong solidarity to always strengthen ukhuwah Islamiyah in order to realize Progressive Islam.

Research Method

This type of research is historical research. Historical research is research that studies events or events in the human past (Schrag, 2021). The goal is to make a systematic and objective reconstruction of the past. In historical methodology there are four ways of collecting data for analysis, namely: Heuristics (Marewski, 2022), Verification of Sources (Source Criticism) (Dobis et al., 2021), Interpretation (Jepson et al., 2022) and Historiography (Napier, 2020). This research approach is to use a qualitative

approach (Ugur, 2020). Qualitative research in general can be used for research on people's lives, history, behavior, functionalization, organization, social activities and others. By using qualitative research, this research looks at how descriptive interpretation (Lindgren et al., 2020) looks at the historicity of the research object or subject.

The source of this research is divided into two. Primary research sources (Tscholl et al., 2020) and secondary research sources (Peloquin et al., 2020). This research was conducted using an interview approach to primary research sources. Interviews in research can take different forms, such as structured interviews, semi-structured interviews or unstructured interviews. Structured interviews consist of a predetermined set of questions that are consistently asked of each participant. Semi-structured interviews have a flexible format that allows the researcher to ask additional questions and delve deeper into specific areas of interest. Unstructured interviews involve a more open conversation, allowing for more exploration and spontaneity in the interview process (Rubin & Rubin, 2020). Primary research sources in this study were taken from the main informants in this study. The main informants of this research are Prof. Dr. Nawir Yuslem as Chair of the PWM Period 2015 – 2020 , Dr. Muhammad Qorib as Deputy Chairperson of PWM for the 2015 – 2020 period , and Drs. Irwansyah Putra as PWM Secretary for the 2015 – 2020 period . Meanwhile, secondary sources for researchers come from documents, books and archives that are in accordance with the research.

Discussion and Results

Progressive Islamic Policy Concept

The concept of Progressive Islam which was initiated long ago when Muhammadiyah was founded by Kyai Dahlan made this concept continue to live in all times, and this concept was also reaffirmed at the 47th Muktamar in Makassar. After being reaffirmed, this idea was tried to be transmitted back to all Muhammadiyah members who would transmit it to Muslims. PWMs throughout Indonesia are no exception, this is also a living idea. In this study, PWM North Sumatra for the 2015-2020 period became the object of research.

According to Prof. Dr. Nawir Yuslem as deputy chairman of PWM North Sumatra for the 2015-2020 period, that "the concept of Progressive Islam originates from the spirit and desire of Muhammadiyah as an organization to realize the true Islam. The real Islam can be seen from two perspectives. *First* , in the aspect of worship, namely the concept of purification or *tajrid* . *Second* , in the muamalah aspect it is called *tajdid* or renewal. So, Progress is interpreted as advancing in these two aspects. Although it is called purification (*tajrid*), or advancing to be pure. Because in matters of worship there are many additions and deviations.

According to Dr. Muhammad Qarib, that "Progressive Islam is Muhammadiyah's way of looking at Islam. Progressive Islam is not *ad hoc* or only applies at certain moments/certain situations. But Progressive Islam is continuous as was initiated by Kyai Dahlan. Progressive Islam has the view that Islam is *Dinul Hadharah* or a religion of civilization(MUHAMMED,

2020), which is not always just about rituals.” Interview Results with Dr. Muhammad Qarib is , ffter understanding the concept of Progressive Islam, it is necessary to understand the implementation of Progressive Islam as a movement that has been carried out by the North Sumatra Muhammadiyah Regional Leadership (PWM). According to Nawir Yuslem, North Sumatra PWM for the 2015-2020 period has implemented Progressive Islam as a movement and a thought.

Field of Islamic Policy Concept

For example, in the field of worship and muamalah, there are *the Tarjih Council* and *the Assembly Tajrid* . Purification efforts are maintained by holding discussions, whereas in the case of the Tarjih Assembly, PWM North Sumatra always follows the results of the central Tarjih Assembly and *halaqahs from the center and also attends tarjih congresses* . With the aim to develop thinking and respond to existing challenges. In terms of implementing other Progressive Islam, according to Nawir Yuslem, North Sumatra's PWM always updates schools, Islamic boarding schools, especially the Kwala Madu Islamic Boarding School which is currently recognized as very advanced and developing. Then the animal husbandry school (SMK SPP SNAKMA MUHAMMADIYAH) which is also currently advancing and developing in the field of animal husbandry. Not only that, in the field of law and politics, North Sumatra PWM cadres are also involved to provide benefits. Also in the field of da'wah and health.

Nawir Yuslem also explained in terms of the development of PWM to realize Progressive Islam during his period, that PWM is coordinating in nature, so compared to PDMs, they are more active and progressive. Meanwhile, regions only coordinate regions so that each program can be carried out in a coordination context. Then in Muhammad Qarib's view it is not much different from Nawir Yuslem, that in terms of implementation, Muhammadiyah cannot be separated from central decisions. And it is always implemented in PWM-PWM. Like PWM North Sumatra, it also implements the ideals of Progressive Islam, such as the establishment of superior schools, superior Islamic boarding schools, which are both quantitatively and qualitatively able to compete with other schools.

And also Modern Kwala Madu Islamic boarding school as one of the best Islamic boarding schools in Indonesia. Muhammadiyah North Sumatra also has a superior university, namely UMSU, beating more than 400 campuses in North Sumatra with the title of excellence (besides USU). Muhammadiyah North Sumatra also has a College of Economics (STIE), College of Law, and College of Islamic Studies, in Asahan and in Central Tapanuli, there are also MTs in South Tapanuli. That is part of the implementation of Progressive Islam from PWM North Sumatra.

Implementation of Progressive Islamic Policy

The concept of Progressive Islam in its implementation at Muhammadiyah North Sumatra is no longer in doubt. This conception is so alive as what was conveyed by Muhammad Qarib. As someone who has been fighting for Muhammadiyah for a long time, he certainly feels the Progressive Islamic movements that Muhammadiyah has strengthened. Even the biggest

gift for Muhammad Qarib was when he was in Muhammadiyah. Progressive Islam is not only a utopian theoretical space, but this conception has a real form like what was conveyed by Muhammad Qarib.

Regarding the development of Muhammadiyah in North Sumatra, according to Qarib, Muhammadiyah is very developed, even in the midst of Covid-19. With the concept of *wasathiyah* Muhammadiyah, North Sumatra PWM gathered 1000 religious leaders to carry out cross-religious vaccinations, and PWM received an award from the Medan City Religious Harmony Forum (FKUB) as an institution that cares for diversity or cares for diversity in North Sumatra and North Sumatran PWM figures always asked to take care of diversity in North Sumatra. So the development of the periodization of Muhammadiyah North Sumatra cannot be denied that it has experienced rapid development, even at times of downturn such as Covid-19.

Progressive Islam based on the 47th Muktamar is Islam with a Cosmopolitan society. In accordance with *Tanfidz* in 2010 it clearly illustrates that Muhammadiyah is so focused on the continuation of civilization. Both Islamic civilization, nation and humanity. Progressive Islam as a cosmopolitan concept makes Muhammadiyah truly seen as the embodiment of these progressive humans. Muhammadiyah tries to benefit all aspects of human life in terms of education, social, health, politics, humanity, culture, and society.

According to Dr. Irwansyah that in terms of ummah or religion that Islam must live in all aspects. Or those Islamic values must exist in all aspects of human life, because Muhammadiyah views Islam as the foundation which is the lifeblood of every movement from various aspects. So when talking about the Ummah, Islam discusses this both in the Al-Qur'an and Hadith as well as in the literature of scholars, in terms of nationality as well as Islam talks about this both in the Al-Qur'an and Hadith. Irwansyah also sees this from an external perspective.

The external impact of the community, national and universal humanitarian roles of Muhammadiyah can be seen from the views of the community and what is felt by the community. Referring to the character or characteristics of Muhammadiyah there is *tamniyat al-wasathiyah* (developing moderation). According to Irwansyah, the concept of *wasathiyah* in Muhammadiyah does not drag Islam to the center, because Islam itself is already centered or tolerant. So the concept of *wasathiyah* is Islam itself. If we practice Islam properly, these *wasathiyah* attitudes will automatically be reflected in us as Muslims. In the religious aspect, Muhammadiyah is often misunderstood as the same as the textual salafi movement. Whereas Muhammadiyah upholds contextualization in understanding religion. The concept of *tajrid* or purification in Muhammadiyah is not purification like narrow salafi, the concept of Muhammadiyah in understanding religion has *bayani, burhani* and *irfani foundations*.

In Universal Humanity, Irwansyah stated that there are many Muhammadiyah movements universally, such as social movements, education which do not look at one's religion or ethnicity. Like the several times Muhammadiyah has helped with natural disasters, conflicts and other things that don't only look at the aspect of religiosity. In the field of

education, even SMK SPP SNAKMA MUHAMMADIYAH has non-Muslim students. In the national aspect, according to Irwansyah, Muhammadiyah has a role in assisting the government in the fields of education, politics, law and others.

In fact, the three roles of Muhammadiyah North Sumatra both in the field of public affairs, nationality as well as universal humanity have been correlated in all programs whose traces have left a deep mark in the midst of society. In fact, it is very clear that Muhammadiyah is not an organization that only "spawns the concept" of Progressive Islam, but they have succeeded in implementing all of these things into a reality that is truly able to touch society down to the bottom. As Haedar Nashir said, "Muhammadiyah's role in the struggle for nationality and universal humanity in the future is very important and strategic. Muhammadiyah brings Indonesia and a progressive universal civilization in line with Islamic values for *rahmatan lil alamin* .

Before talking about the challenges of the Regional Leadership of Muhammadiyah North Sumatra, let's look at Muhibb Abdul Wahab's analysis of KH Ahmad Dahlan's message or testament which he rewrote in the book *Progressive Islamic Cosmopolitanism: Critical Notes of the 47th Muhammadiyah Exemplary Conference in Makassar 2015* . The message of KH Ahmad Dahlan reads: "Become a doctor after that, return to Muhammadiyah. Be a master, engineer and professional and then return to Muhammadiyah after that (KH Ahmad Dahlan). The visionary testament of the founder of Muhammadiyah inspires us all and is interesting to contemplate together, especially Muhammadiyah members. *First*, Muhammadiyah was founded not for one or two generations, but across generations and for all time. *Second*, the challenges of Muhammadiyah are always different from one generation to another. In the past, Muhammadiyah faced many challenges from colonialism and the internal challenges of the ummah in the form of ignorance, poverty, decline and stagnation. Currently, Muhammadiyah's biggest challenge is how to realize Islam and Progressive Indonesia in the life of the nation and state in a peaceful, harmonious, just and prosperous manner within the framework of the Unitary State of the Republic of Indonesia. *Third*, currently the Indonesian nation, which is predominantly Muslim, is still faced with problems inherited from past colonialism, such as: ignorance, poverty, backwardness and decline of civilization on one side, and on the other hand it is also faced with neocolonialism (global capitalism) (Bennett-Cook, 2022), liberalism (Massad, 2020), permissiveness, and so on.

Challenges to Progressive Islamic Policy Development

The challenges in general have been written above, that Muhammadiyah from generation to generation must face challenges. The challenges faced by PWM-PWM in Indonesia, especially PWM North Sumatra, are no exception. According to Nawir Yuslem, the challenges of PWM in Progressive Islam in North Sumatra are such as conveying correct religious understandings, for example determining the time of dawn prayer which has mature studies by Muhammadiyah, due to degrees of change in scientific studies, but this is not easy to convey externally, many misunderstood what Muhammadiyah conveyed. This is a challenge in itself.

This is the scientific result of Muhammadiyah which has been researched for years. But due to the low level of public literacy, Muhammadiyah needs to educate the public.

Then, the accusations of most people who equate Muhammadiyah in the purification movement are the same as Wahhabism salafi (Bas, 2022). Even this is a challenge, Nawir Yuslem said that the difference between Muhammadiyah and Salafi is that Muhammadiyah carries out purification or purification as well as development, but salafi only purifies without development. So of course it is different, this is also what makes many people misunderstand the concept of worship and muamalah Muhammadiyah and Salafi. So the solution to this, according to Nawir Yuslem, is that the task of Muhammadiyah is to educate people who do not yet understand these things, by conducting recitations, sending *preachers* who are competent in explaining this to the public, also trying to improve the thoughts in academic setting, such as being a speaker at *Muzakarah* events or seminars, Muhammadiyah figures are obliged to provide education on correct understanding in accordance with the Al-Qur'an and Hadith of the Prophet.

This challenge can be faced if Muhammadiyah itself understands its Muhammadiyah identity, so that it can explain Muhammadiyah's truth to the public, that Muhammadiyah does not have a movement that is merely symbolic or merely populist, but that Muhammadiyah always prioritizes its movement with reason and conformity to the Al-Qur'an and Hadith of the Prophet Muhammad SAW. the *Tajrid* and *Tajdid* movements which are always echoed by Muhammadiyah, are also a benchmark that Muhammadiyah is moving with true purification and renewal in accordance with the texts.

The view of Progressive Islam does have a theological (Aflisia et al., 2021), historical (Suharso et al., 2020), ideological, and epistemological (Campanini & Higgitt, 2022) foundation on the identity of Muhammadiyah itself as an Islamic Movement and Da'wah *Amar Makruf Nahi Munkar* and *Tajdid* (Zainudin et al., 2021) as contained in the Muhammadiyah Identity article in the Statutes and Bylaws of Muhammadiyah. Muhammadiyah is actually a Progressive Islamic Movement, which is attached to the identity of the Da'wah Movement and the *Tajdid Movement*. Haedar Nashir's message can be a comprehensive solution to the challenges faced by Muhammadiyah, especially PWM North Sumatra.

Conclusion

The Muhammadiyah Regional Leadership (PWM) of North Sumatra has implemented the Progressive Islamic Movement based on the Muhammadiyah texts that have been set forth. The Progressive Islamic Movement has lived long since Muhammadiyah was initiated by KH Ahmad Dahlan, this conception has not been alive lately but has been alive since Muhammadiyah was founded. So at the 47th Muktamar in Makassar, the concept of Progressive Islam was reaffirmed and written down and documented so that it could continue to be the basis for the Muhammadiyah movement.

PWM North Sumatra has implemented the Progressive Islamic movement both in the aspects of education, health, science, preaching, nationality and others. The Progressive Islamic Movement can be seen clearly in real implementation such as the Muhammadiyah University of North Sumatra (UMSU) being a superior campus, the Kwala Madu Islamic boarding school which is one of the best Islamic boarding schools in Indonesia, also the PP SNAKMA Muhammadiyah Vocational School for Animal Husbandry which is a superior livestock school in North Sumatra, as well in the health sector there are various hospitals, in the social sector there are social institutions. In the field of science, PWM has an Astronomical Observatory at UMSU which is the only Astronomy institute in North Sumatra.

The concept of the Progressive Islamic movement has been well illustrated in terms of the community, nationality and universal humanity. Comprehensively, the cosmopolitan idea of Progressive Islam has been very well implemented by the North Sumatra Muhammadiyah Regional Leaders.

What Muhammadiyah has been doing for over a century demonstrates progressive Islam's actualization. While many parties are still struggling with debates about religious fiqh, Muhammadiyah is taking concrete action with "less talk, more work" to plan and actualize progress in the areas of thought, education, health, social services, community empowerment, strengthening the people's economy and other efforts to advance the lives of the people, the nation and universal humanity. This research was conducted using an interview approach to primary research sources.

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