

The Progressivist Value of Character Education regarding Social Piety of K.H.A. Dahlan's Teachings in Sang Pencerah's Novel: A Prophetic Socio-pragmatic Study

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Purpose: This study aims to explore the progressivism of character education in Sang Pencerah's novel, describe the character values of social piety within K.H.A. Dahlan's teachings in Sang Pencerah, and formulate K.H.A.'s prophetic values. **Methodology:** The research consists of a descriptive-qualitative study including a single case study design. Data was collected through documentation, marking, and source triangulation. The data analysis technique consists of a descriptive-reflective-holistic method (DRH) which reinforces the Constant Comparative analysis (CCA) of Fram's Model. CCA-integrated DRH application is employed in the stage of describing the findings of the implementation of progressivism values, integrating each character education value, reducing findings on social piety, and formulating prophetic theoretical generalisation originating from Dahlan's teachings. The four methods were also followed by an external socio-pragmatic analysis. **Results:** The results of this study reveal the progressivist values of Dahlan's teachings consisting of pure Tawheed (monotheism/unity of God), deep understanding of the Qur'an and Sunnah, functionality, contextuality, being solutive, present- and future-orientation, tolerance, moderation and co-operation. Reducing poverty through education and health services are concrete and authentic ummah (the people) related matters. The piety value of Dahlan's social teachings reflect a 'man of action'. 'He made history for his work than his words' refers to solving ummah related problems together with his students by establishing schools,

hospitals, orphanages and nursing homes. Social situations and religious practices need continuous effort.

Applications/Originality/Value: The values of Dahlan's social teachings include compassion, patient, helpful, generosity, humanity, as well as authentic spiritual values including sensitivity and social responsibility. It also includes a high degree of honesty, sincerity, and respecting humanity as main pillars of social piety.

Keywords: *Progressivist Value, Teachings in Sang Pencerah's Novel, Character Education*

Introduction

K.H.A. Dahlan established educational institutions as an implementation of a consistent and progressive *dakwah* (Islamic preaching) movement. Education is positioned as the spearhead of enlightenment and development of community awareness. The step taken by Dahlan in the Muhammadiyah organisation (Jung, 2014) consists of educating younger generations who can later be prepared to be teachers to educate other members of society in a wider context.

Dahlan's thoughts in the social field are presented in Muhammadiyah's movements which were established on 18 November 1992. This organization is characterised as a social-religious movement (Arina & Corresponding, 2018) (Onuray, Engür, & Nalbanto, 2019). The initial goals of the Organisation were the purification of Islamic teachings and providing education for people (Career & Approaches, 2017). Muhammadiyah has an influence rooted in an effort to eradicate *bidah* (heresy), *khurafat* (unreasonable teachings), and *tahayul* (superstition). According to (Sulasman, 2014) in its social practice, Dahlan wanted to simplify social practices which he considered to be complicated and often burdensome to society, such as *slametan* (communal feast from Java) which required a great deal of financial support (F. Koda, 2017).

According to the progressivist view, the educational process has two fields of impact which include the psychological and sociological dimensions. From the psychological aspect, educators need to understand their students' potential and should be able to find ways of developing this potential. By being aware, educators can select the appropriate procedure and foundation. If we look at the role of the progressivist view in some developed countries, we can see that behaviourism and pragmatics are widely used (Nanuru, 2013; Ali, 2012; Mualifah, 2017).

Character education is a way of thinking and behaving which develop into individual characteristic in living and working with other humans (Arthur, et.al., 2015; Sanusi et. al., 2017), whether within the family, social, or even national context . Individuals with good characters are able to make decisions and accept responsibility or consequences for their decisions (Suyatno, 2013). Character education is needed at all educational levels in order to strengthen one's identity in the future (Mustadi et. al., 2017; Sumardjoko, et.al., 2018; Sutarman, et. al., 2017).

Sang Pencerah, a novel by Basral (2010) described the twists and turns of Dahlan's life in establishing Muhammadiyah. It was written by Akmal Nasery Basral based on a film scenario by the national director Bramantyo in 2010. However, Basral does not merely shift the scenario into a novel, he also completes research on Dahlan for his writing, so he can produce a novel which records all acts, movements and struggles including Dahlan's thoughts (Puspitasari, 2017).

Dahlan's teachings are filled with the values of social piety and the findings of previous research about *Sang Pencerah* which revealed Dahlan's acts, journeys and thoughts (Elhady, 2017; Puspitasari, 2017; Suropto, 2018). Therefore, it's essential to conduct further research to investigate and formulate the idea of social piety and the value of character education within a prophetic socio-pragmatic perspective .

Methodology

This study consists of a descriptive-qualitative study in the form of a case study (Findlay, et.al., 2010; Kobylinski & Heinz, 2018; Perez & Mardapi, 2015). It consists of an inductive study (Luo, 2011; Smith, 2002) aimed to explore, describe, formulate, and produce theoretical generalizations (Creswell, 2014; Willis, 2018) on social piety as described in *Sang Pencerah*. The study design is focuses on the character values of social piety through a prophetic socio-pragmatic approach.

This study consists of a descriptive-qualitative approach (Alvesson, 2011) including a single case study. Data was collected through documentation, marking, and theory triangulation. The data analysis technique used consists of a descriptive-reflective-holistic method (DRH) reinforced with Constant Comparative Analysis (CCA) 2013 of Fram's model. CCA-integrated DRH application was employed in the stage of describing the findings of the implementation of progressivist values, integrating each character education value, reducing the finding about social piety and formulating prophetic theoretical generalization originating from Dahlan's teachings . The four methods were also followed by an external socio-pragmatic analysis (Maros & Halim, 2018; Prayitno, et. al., 2018).

Results and Discussion

The emergence of progressive education cannot be separated from the school environment, culture, politics, educational condition, and science (Ahmad, 2018; Rahman et al., 2017). Education fundamentally consists of an effort to educate humans to be capable to perform their roles and become leaders. A nobly-oriented educated human will be enlightened to achieve happiness and salvation in the afterlife (Syamsudin, 2017; Susilo & Dalimunthe, 2019).

Indonesia, needs support from intelligent individuals and those with good character. Intelligent individuals are those who can empower their mind, morality and knowledge to a maximum degree. Those values can be seen in Dahlan's educational concept with Muhammadiyah which emphasises progressive education, life, and religion. That is why character education is not an instant process (Aisyah, 2014; Kumar, 2017; Suastra, et.al., 2017). Since its establishment, Muhammadiyah has considered and promoted the importance of character education (Erses, 2017; Ghufro, 2017; Jinan, 2015).

Previous studies on progressivism or the Ahmad Dahlan renewal movement generally stopped at the stage of concept discovery according to which religious education is very much influenced by modern religious thought (Ni'mah, 2014) developed by Middle Eastern figures such as Jamaluddin Al Afghani and Muhammad Abduh. Dahlan did not only absorb Abduh's thoughts, but also moved to reform education through real practices.

This study reconstructs Dahlan's thought using an analytical tool by dialogizing Dewey's renewal of progressive education, a modern education figure in America (Mualifah, 2017). Dewey's thinking regarding education renewal in America is based on consideration of similarity with the sociological situation. He uses religious thought and education renewal as the foundation for his movement, while Dewey bases his philosophy of life as the foundation for his thought.

Social piety reflects behaviour of those people who are concerned with Islamic values which are social in nature, polite and helpful. Even though these people are not as religious as the previous generation (the first group) in religious practices such as praying and worshipping, they are more concerned with *hablun minan naas* (the relationship between human beings). Social piety dealing with all kinds of virtues appertains to humans, such as working to earn a living for one's family (Arthur et. al., 2015; Salehi & Gerami, 2012).

a. The Value of Progressive Character Education

Society is based on a social bond that can guarantee the cohesiveness and integrity of humans (Zurita, 2018,). To ensure the community’s continuity and integrity, these values must be transmitted between generations. Therefore, when the older generation dies, the younger generation has already understood the rules and values applied within society. In explaining this issue, Dewey uses and interprets three interrelated words to form a unity of ideas (Mualifah, 2017).

The concept of social life in relation to the educational process views education as a way to improve the welfare of society and promote social life. One of the key concepts (Biyanto, 2017) is to consider education as growth (Daniels, 2008). According to this concept, good education is dynamic and progressive (Rahman et al., 2017; Sultan et. al., 2018). Progressive values are very important as they are positioned as pillars in building Muhammadiyah. Good education is advanced (A. Schleicher, 2018; Allen, 2018; Giacalone, 2015).

Purity of Tawheed

Tawhedd is a central doctrine in Islamic teachings. Tawheed is the gate to Islam. One of the missions of Muhammadiyah is to uphold pure Tawheed (Baidhawiy, 2017; F. Koda, 2017). Muhammadiyah is often referred to as Puritan Islamic movement for its persistence in inviting other people to always hold on to the straight line, and not commit destructive deeds. As revealed in script (1):

No	Text Dialogue	Mark	Value
(1)	Mengapa untuk mengadakan <i>yasinan</i> 40 hari seorang anggota keluarga yang sudah wafat, anggota keluarga yang masih hidup harus meminjam uang kepada orang lain? Apakah itu tidak memberatkan bagi yang masih hidup? Apakah hal ini memang diajarkan kanjeng Nabi Muhammad panutan manusia? (Sang Pencerah, 2010:32).	<ul style="list-style-type: none"> ▪ borrow ▪ become a difficulty ▪ human role model 	purity of <i>Tawheed</i>

The above excerpt shows the progressive value about Tawheed. *Tahlilan* (similar with *Yasinan*) for a dead person is a khilafiyah problem (there are differences of opinions amongst scholars). It is agreed amongst supporters of the reformist Islamic movement

(*tajdid*) such as Muhammadiyah to see *Tahlilan* as *bidah* which must be abandoned since there is no guideline from Rasulullah, the prophet (Nadirsyah, 2002; Anwar, 2015; Fauzia, 2017). Meanwhile, supporters of the movement of traditional Islam and *Tareekat* tend to allow and even promote the practice of *Tahlilan*.

According to Dahlan, visiting graves is an act of kufr, mushrrik and therefore forbidden (Sang Pencerah, 2010:176). For Muhammadiyah, prohibition of visiting graves is a way to keep the purity of faith, not the substance of teaching. Thus, if Muslims can keep the purity of their faith and visit graves in accordance with Islamic shari'a, then it is allowed. With a pure Tawheed, humans can gain strengths in life (Asni, 2017; Zarkasyi, 2010). As seen in script (2):

No	Text Dialogue	Mark	Value
(2)	Kiai Dahlan pun pergi menghadap Sri Sultan. Ternyata Sri Sultan menginginkan Kiai Dahlan berhaji ke tanah suci dan belajar ilmu agama lebih dalam lagi bersama Syaikh Jamaluddin Al-Afghani dan Syaikh Muhammad Abduh. (Sang Pencerah, 2010:297).	<ul style="list-style-type: none"> ▪ Hajj trip ▪ study 	Purity <i>Tawheed</i>

Those phenomena affect the mindset and create determination to carry out purification of Islamic teachings. Dahlan's thoughts cannot be separated from his journeys to gain knowledge in various places, such as Mecca and Cairo. During these journeys, he met many figures of Islamic reformers, some of them included Sayid Jamaluddin Al Afghani, Muhammad Abduh, and Rasyid Ridha. Based on the results of data analysis, it is concluded that Dahlan is an organiser or someone who loves getting involved in the organization, as mentioned in the script (3) below.

No	Text Dialogue	Mark	Value
(3)	Dia belajar di Makkah selama 5 tahun bersama dengan ulama-ulama terkenal seperti Syaikh Akhmad K.Hatib Al-Minangkabawi dan yang lainnya Syaikh Muhammad Abduh dan Syaikh Jamaluddin Al-Afghani mereka adalah para pembaharu Islam di Makkah. (Sang Pencerah, 2010:146)	<ul style="list-style-type: none"> ▪ studied ▪ reformers of Islam 	Purity of <i>Tawheed</i>

In-depth Understanding of the Quran

From Muhammadiyah's perspective, religion should be based on the Quran and Sunnah (Aljunied, 2011; Baidhaw, 2012). Muhammadiyah prohibits *taklid* in worshipping without the basics and deep understanding of the Quran and Sunnah. Thus, Muhammadiyah invites Muslims to always follow the Quran and Sunnah and make them the basis of worship and human interaction (*muamalah*), as shown in the short dialogue (4) below:

No	Text Dialogue	Mark	Value
(4)	Kiai Dahlan ingin menyampaikan materi agama Islam yang akan membuat murid-murid lebih mengerti tentang apa yang mereka yakini selama ini. (Sang Pencerah, 2010:173)	<ul style="list-style-type: none">▪ Islamic materials▪ Encourage students	Understanding the Quran and Sunnah deeply

Etymologically, renewal means process, action, and the method of renewal. In Arabic it is called *tajdid*. Renewal is a reality that cannot be denied since its existence is an action to raise awareness in order to create self-image through a certain pattern as the result of complex challenges. The *tajdid* movements are often referred to as reform because they aim to reshape self-image through restructuring society which is not suitable within the era. Renewal in Islam is carried out regarding challenges in Muslim life, rather than the fundamental teachings of Islam.

Pride of Functional and Solutive Good Deeds

Amal Shalih (good deeds) is a useful concept which reflects the blessing of Islam and the love of Allah. Through this concept, Muhammadiyah is categorised as a *tajdid* (reformer) movement (Baidhaw, 2017; Effendie, et al., 2018) as highlighted through the following excerpt (5):

No	Text Dialogue	Mark	Value
(5)	Sampai di rumah beberapa meja dan kursi yang sudah selesai dibuat ditata rapi. Lalu Kiai Dahlan memasang papan tulis dari kayu suren. Barulah Kiai Dahlan menjelaskan bahwa dirinya akan membuat Madrasah Ibtidaiyah Diniyah. (Sang Pencerah, 2010:303).	<ul style="list-style-type: none"> ▪ put the board on the wall ▪ explanation of the importance of madrasa 	Functional good deeds

Through its charity, Muhammadiyah has made a great contribution to solving human and national problems. This spirit of good deeds obliges Muhammadiyah to constantly develop creativity to provide the best services to its environment through various useful and solution-based charities. This economic concept is called entrepreneurship (Effendie et al., 2018; Nagarathanam & Buang, 2016; Sanusi et al., 2017).

K.H Ahmad Dahlan is the pioneer in developing modern-reformist madrasah (Islamic school), particularly for indigenous people in Java . Within the field of education, Muhammadiyah (Ali, 2012; Ahmad, 2015; Fuad, 2018) has carried out the renewal of religious education through modernizing the education system and reforming the Islamic school system which is adjusted according to current needs (Sulasman, 2014).

Present and Future-Orientation

The founders of Muhammadiyah have provided examples about how to develop a progressive Islam (Hilmy, 2014; Sintha W, 2018). Firstly, Islam must be viewed as a present reality. Secondly, reality, context, and condition must be used to design a better future, as provided in the below excerpt (6):

No	Text Dialogue	Mark	Value
(6)	Kiai Dahlan lantas mengambil biola dan memainkannya. Belum lama ketika Kiai Dahlan memainkan biola datanglah Daniel dan Jazuli bersama dua orang kawannya. namun dari keempat pemuda yang datang ada yang memilih untuk kembali dan mengaji di tempat yang lain saja, karena dalam pikiran dia 'bagaimana mungkin seorang Kiai memegang alat musik milik bangsa barat yang kafir?' (Sang Pencerah, 2010:171).	<ul style="list-style-type: none"> ▪ hold a musical instrument ▪ belonging to an infidel Western nation 	contextual progressive

Dahlan does not wants Muslims to neglect any advancements from the outside (Western nations). He argues that Muslims have a stronghold, which consists of the existence of faith. This is a condition where our faith is being tested, whether or not we are capable of distinguishing between good and bad ones. He was a wise person living in the Western-style, which does not mean that he accepted and absorbed all that he learned. Through his religious knowledge, he absorbed positive ideas and released negative ones. Excerpt (7), highlights present and future-oriented values.

No	Text Dialogue	Mark	Value
(7)	Malam harinya di rumah, Kiai Dahlan mencoba membuat sebuah bagan organisasi. Bagan yang beliau salin dari Budi Utomo dibuka disamping kertas kosong yang akan ia tulis dengan bagan baru untuk perkumpulan Islam yang sedang ia rencanakan. (Sang Pencerah, 2010:339)	<ul style="list-style-type: none"> ▪ make an organizational chart ▪ would write with a new chart 	contextual progressive

Tolerance, Moderation, and Co-operation

Some people consider Muhammadiyah members as elitist (Effendie et al., 2018; Sintha W, 2018). Excessive fanaticism made some members of Muhammadiyah reactive, offensive, and

alienating those who hold different beliefs. This is what he called moderate teaching (Susilo & Dalimunthe, 2019), which can be found in excerpt (8) below:

No	Text Dialogue	Mark	Value
(8)	Maka beliau putuskan agar lebih dulu membicarakan masalah ini dengan Kiai Saleh, yang beliau anggap bisa lebih tenang dalam membicarakan masalah-masalah sensitive seperti ini dibandingkan dengan Kiai Noor yang lebih temperamental, misalnya. Namun tanggapan Kiai Saaleh khawatir kalau usulan Kiai Dahlan akan tidak disetujui oleh banyak Kiai tentang perubahan arah saf di masjid Gedhe terutama oleh Kiai penghulu. (Sang Pencerah, 2010:195)	<ul style="list-style-type: none"> ▪ first discuss issue ▪ discussing sensitive issues 	tolerance and respect

As written by Nashir (2016) he introduced the discourse of the importance of Qibla alignment in 1897. Until 1898, the discourse continued to become a religious issue which attracted much attention. This issue led to pro and contra arguments from society, as can be seen in the following excerpt.

No	Text Dialogue	Mark	Value
(9)	Akhirnya Kiai Dahlan meminta kebijakan pada Kiai penghulu agar masalah ini ditunda dan beliau berjanji kalau memang para pelakunya terbukti murid-muridnya, beliau sendiri yang akan mengambil tindakan keras terhadap mereka. Namun Kiai penghulu tetap ingin menyelesaikan masalah ini saat itu juga, karena dia merasa kalau pelakunya masih disitu bersama dengan semua yang menyaksikan peristiwa itu (Sang Pencerah, 2010:220).	<ul style="list-style-type: none"> ▪ he promised that if the perpetrators were their students ▪ would take assertive action ▪ wanted to solve this problem 	tolerance, respect, and democracy

b. Values of Social Piety of K.H.A. Dahlan's Teachings

Social values of Dahlan's teachings include the values of compassion, patience, helpfulness, generosity, humanity, authenticity of spirituality including sensitivity and social responsibility. High degree of spirituality from honesty, sincerity to serve and place humanity as the main focus of social piety.

Compassion

Compassion value (love) according to Dahlan is based on the view that the truth of the Quran must be understood with a pure mind and heart and practised with compassion. From Dahlan's view, pure mind means thinking in accordance with the facts, carefully and critically putting the relativity of the truth of Science that is beneficial to human's lives.

No	Text Dialogue	Mark	Value
(10)	Aku lanjutkan khutbah," Merahmati itu artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut umat atau membuat rumit dan berat bagi kehidupan Muslim dengan upacara-upacara dan sesajen yang tidak pada tempatnya. (Sang Pencerah, 2010:175)	protecting, making peaceful, not curbing or fearing people	compassion

Patience

There are three kinds of patience that Muslims must have. Patience in carrying out obedience, patience in avoiding immorality, and patience in accepting various calamities that befall a person which can be in the form of the patience of life problems, destiny, and disturbances that afflict people who uphold *amar maruf nahi mungkar*.

No	Text Dialogue	Mark	Value
(11)	Allah juga berfirman dalam kitab suci-Nya bahwa Dia begitu dekat dengan kita, lebih dekat dari urat leher, sehingga Allah berfirman, <i>'Maka berdoaah kepada-Ku dengan sungguh-sungguh, memohon ampun. Niscaya akan Aku kabulkan janji Allah. Jadi, dalam berdoa yang di butuhkan adalah sabar, iK.Hlas dan keyakinan bahwa Allah akan mengabulkan do'a kita.</i> (Sang Pencerah, 2010:146)	patience, sincerity, and confidence that God will grant our prayers	Nilai kesabaran

Helpfulness

Dahlan was very concerned about people's suffering (Baidhaw, 2017; Biyanto, 2017). He considered it necessary to emphasise those activities that were Muhammadiyah's task. The following is a short dialogue from the novel:

No	Text Dialog	Mark	Value
(12)	Sampai di rumah beberapa meja dan kursi yang sudah selesai dibuat ditata rapi. Lalu Kiai Dahlan memasang papan tulis dari kayu suren. Barulah Kiai Dahlan menjelaskan bahwa dirinya akan membuat Madrasah Ibtidaiyah Diniyah. (Sang Pencerah, 2010:339)	would build a <i>Madrasah Ibtidaiyah Diniyah</i>	helpfulness

Dahlan's activity in assessing PKU must be a priority. Building orphanages for orphans is a commitment by Muhammadiyah in defending weak people (Aljunied, 2011; Baidhaw, 2012). The establishment of orphanages aimed to help children abandoned by their parents and still needing help from others. Dahlan's efforts were welcomed by Muhammadiyah's followers. Therefore, until now many have supported and played an active role in the development of social charity.

Generosity

Dahlan has a generous personality which could be due to giving away his wealth with pleasure without expecting a reward. This generosity was rewarded by praise, kindness and thankfulness.

No	Text Dialog	Mark	Value
(13)	Setelah menjelaskan tujuannya Kiai Dahlan mengajak seluruh murid-muridnya untuk mencari anak-anak gelandangan untuk mengajaknya bersekolah. Dan mendapatkan tiga anak. (Sang Pencerah, 2010:376)	to find homeless children to be invited to go to school	generosity

His generosity was part of social action to give his property for his Dakwah needs. Generosity is one of the main characteristics of people who are polite (Akinwotu, 2015; Lam, 2011; Najeeb, 2012; Prayitno, 2011). Within Dahlan's context, politeness is a manifestation and internalisation of character education which is very important in social life (Erses, 2017; Rohali, 2011; Prayitno, 2017, (Prayitno, H.J., 2019).

Humanity

A person who has a great degree of humanity expects the community to have similar attitudes and behaviours. In contrast, he or she does not like attitudes and behaviours that are degrading to other humans.

No	Text Dialog	Mark	Value
(14)	“Sebelum mulai belajar, supaya kalian tidak lapar kita makan dulu ya?” kataku kepada mereka. (Sang Pencerah, 2010:376)	so that you will not be hungry	humanity

The novel's short extract above reveals the value of humanity, regarding human dignity (Ahmad Bhat, et al., 2017; Prihatin, 2018, (Prayitno et al., 2019). Humans are the highest creatures amongst God's creatures so that human values reflect the position of male and female as the highest creature amongst other creatures. These humane values are one of the important factors within the educational process (Abbasi, et al., 2018; Ahmad Bhat, et al., 2017; Olson, et al., 2016; Türköz, et al., 2017).

Social Sensitivity

Effective social sensitivity requires continuous practice so that it can increase in the application of daily life (Kumar, 2017; Nagarathanam & Buang, 2016; Tan & Farashaiyan, 2012). Trust must also be maintained. These two aspects must go hand in hand so that the social sensitivity that is built on trust will bring goodness to people's lives.

No	Text Dialogue	Mark	Value
(15)	Berkat dukungan dana dari Walidah yang merupakan uang simpanan hasil dari penjualan batik dan bantuan tenaga pengajar dari murid-muridnya yang kini ia perbantukan sebagai guru, maka murid-murid mardasah ibtidaiyahnya bertambah menjadi 20 orang. (Sang Pencerah, 2010:126).	his students were assisted as the teacher	Social sensitivity

The story of Dahlan seems to be a relevant representation of the correlation between faith and sensitivity to social conditions. When Dahlan wanted to teach, he always read Surah Al-Maun jointly with his students. The students asked him a number of times why they should read Surah Al-Ma'un. It was explained that Islam does not only focus on *mahdhah* but also *ghair* worship.

Sincerity

Muhammadiyah becomes an advanced organization due to sincerity. Dahlan founded Muhammadiyah with sincerity due to Allah and seeking His pleasure. Throughout time, Muhammadiyah received a warm welcome and sincere support from community members who were willing to become members and sympathisers. He founded Muhammadiyah not to seek rank, wealth, and popularity but to attain dakwah.

No	Text Dialogue	Mark	Value
(16)	Tapi hanya beberapa menit kemudian Walidah kembali keluar kamar, sambil membawa kotak uang tabungannya. Kiai Dahlan tak kuasa menahan air matanya. Seluruh badannyapun bergetar sampai Kiai Saleh memeluknya. (Sang Pencerah, 2010:263).	while carrying his savings box	sincerity

Dahlan has been proven through sacrificing his wealth. In driving Muhammadiyah, he was mocked, insulted and scorned on numerous occasions. No matter how serious the threats, until he was about to be killed, he never retreated or gave up. Dahlan and his friends continued to move forward despite many challenges, obstacles, and difficulties. Furthermore, his sincerity is a characteristic of politeness in character education (Ardi, et al., 2018; Kecskes, 2017; Tan, et al., 2016, (Wang & Taylor, 2019).

Peace

Peacefulness is joy and calm arising from human feeling. Peace requires the ability to self-reflect and be self-conscious so that he or she can organise thoughts, words, and needs.

No	Text Dialogue	Mark	Value
(17)	Akhrnya pada tanggal 12 November 1912 sekitar 30 orang murid K.H.A. Dahlan berkumpul. Dan K.H.A. Dahlan berkata pada murid-muridnya “Muhammadiyah ini bukan untuk kita sendiri, tapi untuk orang banyak. Hidup ini singkat dan hanya sekali, manfaatkan tidak hanya untuk kepentingan sendiri. (Sang Pencerah, 2010:419)	<ul style="list-style-type: none">▪ for many people.▪ use not only for your own sake	Value of peace

A clear mind requires discipline to be sintrospective and reflect on the experience. Therefore, true peace requires an effort without considering profit and loss, success or failure, pain or happiness. The progressive values of Dahlan’s Teachings are illustrated in Table 1.

Table 1: Progressive Values of. Dahlan’s Teachings about Religion, Life, and Character Education

Types of Thought	Progressivist Values of Dahlan’s Teachings	Social Reality of Muslims
Religion	Purity of <i>Tawheed</i>	Religion is oriented to Muslim preachers
	In-depth Understanding of the Qur’an and Sunnah	Faith is defiled by <i>Tahayul</i> (superstition), <i>Bidah</i> (Heresy), and <i>Khurafat</i> (unreasonable teachings)/ TBC
	Proud of functional virtuous deeds	Increase individual piety
	Present and Future-Oriented	Traditional while still believe in mysticism, prioritise spiritual life and reject social life
	Being tolerant, moderate and co-operative	Muslim preachers as responsible persons of dakwah (Islamic preaching)
Life	Life moves forward	Life is static
	Oriented to reason and experience, knowledge	Oriented to tradition
Education	Modern Boarding School, madrasa, and school	Small mosque
	Character based curriculum	Traditional curriculum
	Professional educator	Non- professional educator

Integration of progressivist value between religion, life, and education that has progressed in Dahlan’s view is illustrated in table 2. Through integration, those three aspects can explain why religion is the foundation for life and education. Education based on religion aims to sharpen the intelligence of individuals by practising solving life’s problems through a social process guided by educators. Thus, it reveals that in the current era of global communication and information technology, people require adequate skills (Giacalone, 2015; Richmond & Floden, 2018; Tan et al., 2016). Communication capacity in the industrial era of 4.0 is an important factor in mastering language use (Lam, 2011; Singh, 2014; Türköz et al., 2017,).

Table 2: K.H.A. Dahlan’s Social Piety Value In ‘*Sang Pencerah*’: Socio-pragmatic Study

The Value of Social Piety of Dahlan’s Teachings	Real Work
Compassionate	The establishment of Muhammadiyah
Patient	K.H Ahmad Dahlan in facing a life test to straighten the Qibla direction
Helpful	Establishment of PKU Muhammadiyah
Generous	Establishment of Muhammadiyah schools
Humane	Establishment of lazis Muhammadiyah
Sensitive	Development of the education centre
Sincere	Establishment of Muhammadiyah organization
Peaceful	Muhammadiyah people live peacefully “living Muhammadiyah”

Conclusion

According to Progressivist views, life is an educational process experience, which is experimental, and includes plans and well-organised steps towards improved and advanced life. Progressivism in a learning process which can produce an experience that reflects goals according to the principles outlined in education in which each learning process helps students’ growth and development .

The establishment of Muhammadiyah is a social movement and *dakwah* is Dahlan’s futurist idea from Dahlan reflecting the perspective of progressivism . Dahlan’s value of progressivism in the form of *Tawheed* purity, in-depth understanding of the Qur’an and Sunnah , elevating virtuous deeds that are functionally oriented to the present and future, being tolerant, moderate and co-operative, solving poverty through education and health services are concrete values and authentic progressives which can keep up with the dynamics and development of the communication era and the global computing 4.0 industrial era. Values of Dahlan’s social lesson include compassion, patience, helpfulness, generosity, humanity, sensitivity and social responsibility. The nature of spirituality is integrated and internationalised through honest behaviour, sincerity in serving, and placing humanity as the most important aspect of piety in a social context.

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