

THE IMPLEMENTATION OF PROGRESSIVE ISLAMIC EDUCATION IN THE FORM OF SOFT SKILLS IN AL-KAUTSAR MUHAMMADI- YAH JUNIOR HIGH SCHOOL PK KARTASURA AND DARUL ARQOM MUHAMMADIYAH JUNIOR HIGH SCHOOL KARANGANYAR

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Abstrak:

Tujuan dari penelitian ini adalah untuk mengetahui implementasi Pendidikan Progressive Islam dalam membentuk Softskills di SMP Muhammadiyah Al-Kautsar PK Kartasura dan SMP Muhammadiyah Darul Arqom Karanganyar serta faktor pendukung dan penghambatnya. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dengan jenis penelitian lapangan (field research) dengan pendekatan psikologis. Hasil penelitian menunjukkan bahwa pendidikan Progressive Islam berdampak baik serta mendukung terbentuknya softskills peserta didik melalui beberapa aspek diantaranya proses pembelajaran, budaya sekolah, dan ekstrakurikuler. Softskills yang terbentuk antara lain religius, disiplin, mandiri, kerjasama, proses berfikir kritis dan kreatif, tanggungjawab, kepemimpinan, memecahkan masalah, kreatif, dan toleransi. Faktor-faktor pendukung dalam pelaksanaan implementasi pendidikan Progressive Islam dalam membentuk softskills antara lain kepemimpinan kepala sekolah yang baik, komunikasi dan kerjasama aktif serta semangat dan komitmen tinggi dari seluruh stakeholder sekolah, fasilitas dan sarpras yang memadai, dan kualitas pendidik dan staff karyawan yang mumpuni dalam masing-masing bidang profesi. Faktor-faktor penghambat dalam pelaksanaan implementasi Pendidikan Progressive Islam dalam membentuk softskills antara lain terbatasnya kuantitas tenaga pendidik dalam pelaksanaan program, peserta didik yang tidak taat tata tertib sekolah, minimnya perhatian dan pengawasan orangtua dengan padat aktivitas, laju perkembangan teknologi dan informasi yang tidak seimbang dengan kemampuan peserta didik dalam menyaring informasi yang positif maupun negatif.

Kata Kunci: Pendidikan Islam, Progressive Islam, Soft skills.

Abstract:

This study aimed to determine the implementation of advanced Islamic education in forming soft skills at Al-Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqom Muhammadiyah Junior High School Karanganyar, supporting and inhibiting factors. This research uses a descriptive qualitative research method with field research and psychological approaches. The study results indicate that advanced Islamic education has a good impact and supports the formation soft of students through several aspects, including the learning process, school culture, and extracurricular activities. Soft skills formed include religious, disciplined, independent, cooperative,



The Implementation of Progressive Islamic Education

critical, creative thinking processes, responsibility, leadership, problem-solving, creativity, and tolerance. Supporting factors in implementing advanced Islamic education in forming soft skills include good principal leadership, active communication and collaboration, high enthusiasm and commitment from all stakeholders, adequate facilities and infrastructure, and quality educators and staff employees qualified in each professional field. The inhibiting factors in the implementation of advanced Islamic education in forming soft skills include the limited quantity of educators in program implementation, students who do not obey school rules, lack of attention and supervision of parents with intensive activities, the rate of development of technology and information that is not balanced with the ability of students to filter positive and negative information.

Keywords: Islamic Education, Progressive Islam, Soft skills.

Introduction

The development of globalization of the world requires people to survive in the current modernization and the result of technology and information. One of the essential aspects in favor of a man that can still stay in life is education. Education to be a barometer of the quality of human resources and the progress of a nation. If the quality of the education system is good, then the better the quality of the character of a country, and vice versa. Then, education becomes one of the means appropriate for developing the human potential to create qualified human resources in terms of knowledge, character, morals, and practice in life.¹

However, according to Harahap,² the current heavy development of information technology has formed the world's mechanical and efficient culture, but dried will values and norms. Sayyed Hussein Nasr, in his book *Islam and The Plight of Modern Man*, mentions that modern humans tend to be experiencing a split personality³ and split integrity due to the modernization of the globe.⁴ The thing that happens is the quality of the nation's character that is increasingly degenerating, especially among the next generation. The phenomenon of moral decadence and transgression of character values into an evil mirror needs to be urgently addressed. On the other hand, the separation of religious affairs with the aspect of the world that is still unnoticeable indicates that education is not entirely optimal in developing the nation's personality. The internalization of moral values and spirituality is still ignored in the learners' learning.

Researchers see the reality of the moment, in terms of the implementation of education still seem less pay special attention to the development of student's personality and learning more

¹ Muhandi, *Kontribusi Pendidikan dalam Meningkatkan Kualitas Bangsa Indonesia*, Jurnal Mimbar, Volume XX No. 4 Oktober – Desember 2004, hlm. 479.

² Imam Tholkhah dan Ahmad Barizi, *Membuka Jendela Pendidikan*, (Jakarta: PT. Raja Grafindo, 2004), hlm. 2-3.

³ Datangnya budaya asing membuat masyarakat yang semula merasa tabu dengan gaya hidup yang datang dari luar menjadi biasa-biasa saja dan bahkan turut serta dalam bagian tersebut. Dengan adanya hal ini menyebabkan model kehidupan yang berkebalikan dalam waktu yang sama seperti antara kesalehan dan keseronohan, antara kelembutan dan kekerasan, antara koruptor dan dermawan, antara koruptor dan keaktifan beribadah yang keduanya terus menerus berjalan beriringan. (Muhaimin, *Rekonstruksi Pendidikan Islam*, (Jakarta: PT. Raja Grafindo, 2009), hlm. 102.

⁴ Imam Tholkhah dan Ahmad Barizi, *Ibid*, hlm. 3.

oriented on the transfer of knowledge (hard skills) course. So, the function of education seems to refer only to the potential intellect alone, without being offset by strengthening the potential of the liver, resulting in failures that can threaten human life itself.⁵

Then basically, education is a process of developing the potential of learners both in terms of knowledge (cognitive), attitudes (affective), and skills (psychomotor) to the provision of life in the community.⁶ So in realizing the ideals of the nation's education, personality development, especially soft skills, needs to be a priority. Therefore, the need for efforts to integrate the science of Islamic education with character education. Then the concept of education integrative is one solution to answer the question of the nation's character.

Progressive Islam has become the unofficial slogan of Muhammadiyah's belief that Islam is a religion that contains the values of progress that gave birth to the advantages of living souls and outward for human life so enlightened. According to Abdul Mu'ti, Progressive Islam has five foundations that become the Muhammadiyah. *First*, A pure faith. Muhammadiyah is always steadfast in the uprise of the community to cling to the beliefs that are straight and clean from shirk, such as *Tahayyul*, *Bid'ah*, *Khurofat*, and such. *Second*, to understand the Al-Quran and As-Sunnah in depth. Muhammadiyah asks Muslims to make the Al-Quran and As-Sunnah the basis of life and as the basis for worship and dealing and prohibit the attitude of the blind. *Third*, instituted good charity functional and solutions. Good charity here does not stop at the level of ibadah *mahdhab*. Still, the essence of good charity is a masterpiece that brings the usefulness for the survival of the people as a reflection of Islamic *rahmatan lil 'Alamin*. *Fourth*, it is oriented to the present and the future. Muhammadiyah's steps concretely bring renewal in charitable efforts in various fields. *Fifth*, be tolerant, moderate, and like to cooperate. Muhammadiyah is tolerant, respectful, and accommodating with the various parties. Promote an open attitude by not imposing the will on others.⁷

Five foundations, on top of which later gave birth to a concept of Islamic education, advanced calling thoughts of a productive and collaborative with the current development of the times and other problems related to the existence of the future of Islamic education. However, by not leaving the teachings of Islam as media heir to the values in the filter and minimizing the impact of the current global developments paced permissive selectively.

The consistency of Muhammadiyah education as an effort to develop intellectual insight of students at each type and level of education is managed by the Muhammadiyah. It focuses efforts on developing human resources, with this goal in anticipation of the future challenges that require

⁵ Thomas Lickona, *Pendidikan Karakter : Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*, terjemahan dari "Educating for Character," oleh Lita S, (Bandung : Nusa Media, 2013), hlm. 3.

⁶ Sudrajat, A., *Psikologi Pendidikan*, (Kuningan : PE-AP Press, 2006), hlm. 25.

⁷ Kiai Syuja', *Islam Berkemajuan: Kisah Perjuangan K.H. Ahmad Dahlan dan Muhammadiyah Masa Awal*, (Banten: Al-Wasath, 2009), hlm. x-xxi.

The Implementation of Progressive Islamic Education

the fulcrum of strategic development, namely faith, purity in Allah, and the mastery of science and technology.⁸

Progressive Islam is a method of education that develops the human's potential, including intellectual, spiritual, moral, social-emotional, and creativity.⁹ If reviewed, the concept of Islamic education advanced very relevant in strengthening soft skills to develop personal morals and give birth to positive behavior towards the Muslim human quality tools listed in the national education goals.

But the phenomenon in the field, Progressive Islamic Education, still sounds foreign, especially by the stakeholder Muhammadiyah education has not been entirely able to interpret the practical values of progressive Islam is meant by the Muhammadiyah if implemented in the management of the institution. Many institutions perceive the lack of applicable guidelines related to the implementation of Progressive Islamic Education by educational institutions Muhammadiyah. It is caused by the scarcity of publications in book form about the education of Muhammadiyah, so a lot of people still find it challenging to access findings-the findings of the conceptual the. With the presence of the institutions of education's innovative Muhammadiyah be a reasonable hope for the nation in realizing the educational goals that are actually. In this case, Al-Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqom Muhammadiyah Junior High School Karanganyar represent the Islamic school that strengthens hard skills and soft skills—proven with the development of a good in terms of quality, achievement, or quantity every year.

Literature Review

Progressive Islamic Education

The presence of Progressive Islam brings mercy to the worlds covering all aspects of life, one of which is education. The consistency of Muhammadiyah education as an effort to develop intellectual insight of students at each type and level of education is managed by the Muhammadiyah. It focuses efforts on developing human resources, with this goal in anticipation of the future challenges that require the fulcrum of strategic development, namely faith, piety in Allah, and the mastery of science and technology.¹⁰

With progressive Islam, Muhammadiyah successfully reformed the traditional education system into a modern one. The knowledge transfer formed character, morals, and culture of

⁸ Mohammad Siddiq dan Hartini Salama, *Peran Muhammadiyah dalam Pendidikan Nasional*, (Jurnal Studi Islam, Vol. 14 No. 3, September – Desember, 2018), hlm. 49.

⁹ Harno Sanipudin dan Ahmad Raviki, “Pendidikan Islam Berkemajuan dalam Pemikiran Haidar Nashir”, *Insania*, Vol. 25, No. 2 Juli-Desember 2020, hlm. 313.

¹⁰ Mohammad Siddiq dan Hartini Salama, *Peran Muhammadiyah dalam Pendidikan Nasional*, (Jurnal Studi Islam, Vol. 14 No. 3, September – Desember, 2018), hlm. 49.

advanced, self-reliance, and high competitiveness. One form of manifestation of the efforts of the update is the emergence of the institutions of Islamic education Muhammadiyah innovative, superior, and in line with the needs of an increasingly dynamic. The concept of educational development emphasizes aspects of practice (good charity) as part of the educational process. The form, of course, is the form of the application of the character and makes sense in all aspects of life.

For Muhammadiyah, education is not just a tool to shape a generation of skilled and ready to compete in the world's life. But more than that, education is a tool for *da'wah amar ma'ruf nahi munkar*. The Purpose of Education for the graduates is oriented not only to the temporal but also the afterlife. K.H. Ahmad Dahlan calls it a model of education intact, namely the balance between the development of mental and physical, confidence and intellect, feelings with the mind, and the world with the hereafter.¹¹

Progressive Islamic Education can be understood as education that turns on and liberating, that is education based on faith and *tanbeed* pure, the understanding of the teachings of Islam with not interfered by other actions of the people who deviate either in the form of superstition, *shirk*, *bid'ah*.¹² Faith and *Tanbeed* purely serve to transform every individual into a “man of monotheism” whose properties of noble free him from everything unclean.¹³ Then the Progressive Islamic Education directs the students in the three patterns of the functional relationship, i.e., the relationship of man with God (theological aspects), human relations with each other (elements of the survey of sociological), and the human relationship with the natural environment (aspects of cosmological).

14

From the Islamic concept of progressive mentioned above, if applied in the image of Education, then it can be concluded that the Progressive Islamic Education is a concept of Education that is based on the pure monotheism based on the values of the *Qur'an* and *as-Sunnah* with the balancing aspects of science, faith, charity, and strengthening part of the morals to build *insan kamil* tolerant and civilized with the orientation of the present.

Soft skills

Etymologically, the term soft skills are derived from the English Language that is soft and skills. The English-Indonesian Dictionary uses silky, soft, weak, velvety, smooth, and accessible.

¹¹ Djarnawi Hadikusumo, *Ilmu Akhlaq*, (Yogyakarta : Persatuan, 1980), hlm. 5.

¹² Mohammad Siddiq dan Hartini Salama, *Peran Muhammadiyah dalam Pendidikan Islam*, (Jurnal Studi Islam Vol. 14 No. 3, 2018), hlm. 58.

¹³ Ciri-ciri manusia tauhid di sini antara lain; (1) memiliki komitmen utuh pada Tuhannya; (2) hidup berlandaskan Al-Qur'an dan As-Sunnah; (3) bersikap progressif dengan tetap sesuai dengan pesan Ilahi; (4) tujuan hidupnya mengharapkan ridho Allah, (5) memiliki visi dan misi yang jelas tentang kehidupan yang dibangun bersama manusia lainnya. (Mastuki HS & Lathifatul Hasanah, *Taubid: Dasar Pengembangan Kurikulum Pendidikan Islam*, (Jurnal Al-Hikmah Vol. 8, No. 1, April 2011 ISSN 1412-5382), hlm. 101.

¹⁴ *Ibid*, hlm. 111.

The Implementation of Progressive Islamic Education

At the same time, the word skills have a sense of skill, cleverness, skill, and expertise. It can be understood in simple terms that soft skills are refined skills.¹⁵ It is essentially a skill that already lies within each individual. The meaning of soft skills in the terminology found some of the opinions of experts, such as:

Soft skills are defined as life skills, specialized skills to equip himself, in a society or a group, or God. He will make a person feel recognized in their environment with good communication skills, language skills, flocking, emotional, spiritual, moral, and ethics.¹⁶ The outline of soft skills is divided into 2 parts, among others:

1. Intrapersonal-skills

Intrapersonal skills are the ability to manage themselves, such as responsibility, self-control, integrity, and self-confidence. This Skill consists of two aspects: *First*, the ability to know oneself (self-awareness), commonly called personal skills (personal skills). These skills include: (1) the appreciation of ourselves as creatures of God the Almighty, community members, and citizens; (2) be aware of and grateful for the strengths and weaknesses, as well as make it as capital in improving himself as individuals that are beneficial to themselves and the environment. *Second* is the skill of rational thinking (thinking skills). These skills include (1) proficiency in a dig in and find the information (information searching); (2) skills to process information and make decisions (information processing and decision-making skills); and (3) the skills to solve problems in a creative (creative problem-solving skills).

Examples of intrapersonal skills are honesty, responsibility, tolerance, respect for others, working together, making fair, brave decisions, solving problems, managing change, managing stress, managing time, and transforming yourself.¹⁷

2. Interpersonal-skills

Intrapersonal skills are a person's ability to communicate or socialize with other people; for example, they are adaptable, share knowledge with others, negotiate, work in a team, and lead. Skills include social skills. These skills have (1) their communication skills with empathy (communication skills); (2) collaboration skills; (3) leadership skills; and influence skills)¹⁸ Among interpersonal skills are negotiation skills, presentation, mediation, leadership, communication, and empathy with the other party.

¹⁵ Ramayulis, *Ilmu Pendidikan Islam*, (Cet. XII; Jakarta : Kalam Mulia, 2015), hlm. 497.

¹⁶ Elfindri dkk, *Softskills untuk Pendidik*, (tk : Baduose Media, 2010), hlm. 67.

¹⁷ Agus Wibowo dan Hamrin, *Menjadi Guru Berkarakter (Strategi Membangun Kompetensi dan Karakter Guru)*, (Yogyakarta : Pustaka Pelajar, 2012), hlm. 134.

¹⁸ Fani Setiani dan Rasto, *Mengembangkan Softskills Siswa melalui Proses Pembelajaran*, (Jurnal Manajemen Pendidikan Perkantoran, Vol. 1 No. 1 Agustus 2016), hlm. 161.

Some of the attributes contained in the soft skills that the government has formulated in the form of values will be taught and instilled in the educational process that takes religious place, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, the spirit of nationalism, patriotism, respect for achievement, friendly/communicative, love peace, love reading, environmental care, social care, and responsibility.¹⁹

Method

1. Type of research

This research is field research; it involves and directly observes the object studied in the field (study site).²⁰ Concerning the thing to be learned, the authors chose the research location in Al-Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqam Muhammadiyah Junior High School Karanganyar. The design of this study uses the approach of Psychology. Psychology is the study of human behavior and mental processes underlying. The realm of psychology that became the research target is human and more details are about human behavior.²¹

2. Data and Data Sources

- a. The primary source is the data obtained by researchers through the research field with the parties related to this research.
- b. Secondary sources are data that does not directly provide data to data collectors, can be done by passing people and references related to *Aisyiyah* better than the books, papers, papers, journals, documentation, copy, and photographs are considered relevant to be analyzed in more depth.

3. Data Collection Techniques

Data collection was done by using the following method:

- a. Interview method,²² using the form of unstructured interviews,²³ was used to collect the data through a process of question and answer with the object under study.
- b. The method of observation used in this study to collect data through direct observation in the field.
- c. The method of documentation used in this study to study the data and documents obtained directly from the place of study. This method is used as a complement to the data the results of the observation, as well as to dig the data from the process activities that take place

¹⁹ Lindra Nur Khanifah, *Pengaplikasian Softskills Melalui Kurikulum Akhlak dalam Program Adiwiyata di SD Alam El-Yamien Tuban*, (Jurnal Pendidikan Islam, Vol. 3 No. 11, Juli-Desember 2018), hlm. 123-124.

²⁰ Lihat Mahmud, *Metode Penelitian Pendidikan* (Bandung: Pustaka Setia, 2011), hlm. 31.

²¹ Haris Hardiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu Psikologi*, (Jakarta Selatan: Salemba Humanika, 2015), hlm. 10.

²² Mahmud, *Metode Penelitian Pendidikan*, (Bandung: Pustaka Setia: 2011), hlm. 173.

²³ Herdiansyah, Haris, *Metodologi Penelitian Kualitatif untuk Ilmu-ilmu Sosial*, (Jakarta: Salemba Humanika, 2010), hlm. 124-125.

4. Methods of Data Analysis

Data analysis in this study describes the results of the findings during the research process, describing all the conclusions and then comparing them with previous studies. The study took place continuously until all the data was collected, then the next step was analyzing the data to conclude. In researching, the Author uses the pattern of thinking deductive. The authors originate at a common opinion in theories about a specific incident and inductive—the author based on several facts empiric to develop a general explanation. Then in the exciting conclusion, the author uses the inductive method, namely the thrilling conclusion to the fact that is special with the expectation that the research results are objective and can be accounted for.²⁴

Discussion

1. The Implementation of Progressive Islamic Education In The Form of Soft Skills In Al-Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqam Muhammadiyah Junior High School Karanganyar

The implementation process of Islamic Education advanced impact and supported the formation of soft skills in learners. Progressive Islam provides an overview of education intact and brightens and positively affects learners' soft skills. School programs that have been designed and implemented by both schools reflect the five pillars that became the basis of the concept of Islamic education is progressive with each characteristic of the institution. The five pillars that became the basis of the idea of Progressive Islamic Education, among others: 1) based on the pure monotheism; 2) to understand the *Qur'an* and the *Sunnah* in depth; 3) instituting good charity functional and solution; 4) oriented to the present and the future; 5) be tolerant, moderate, and like the collaboration has been implemented in both schools. It is drawn from all parts of the education, including the purposes, curriculum, educators, learners, and learning methods used.

But basically, if seen from the objectives of the establishment of two institutions that make the school as a strategic tool in guiding and educating the child as a whole not only in the mastery of aspects of the hard skills but also on the aspect of soft skills of the students, while maintaining its identity as an Islamic educational institution that is based on the pure Monotheism which becomes the central pillar of education in building a civilization advanced.

In implementing Islamic education, advanced researchers get results indicating an excellent correlation to students' soft skills in school. Performance in soft skills is implemented through school culture, learning, and extracurricular school. It can be formulated as follows:

²⁴ Winarno Surahmad, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsito, 1989), hlm. 21.

Table 1.1: The implementation of progressive Islamic education in the form of soft skills in Al Kautsar Muhammadiyah Junior High School PK Kartasura

Number	Implementation Aspects	Al Kautsar Muhammadiyah Junior High School PK Kartasura	The Formation Of Soft Skills
1.	Learning	<ul style="list-style-type: none"> • Concept-based learning is applied centered on the learners with a model of contextual instruction through lecture, discussion, question and answer, and the provision of a moral message by using a two-way communication system. • Give the task • Exemplary teachers • Teacher insert moral messages on the sidelines of learning 	<ul style="list-style-type: none"> • Become self-reliant • Able to work • Able to think critically and creatively • Be responsible • Able to solve the problem • Able to do the presentation
2.	Extracurricular	<ul style="list-style-type: none"> • Extracurricular held between other extracurricular mandatory and options. As for extracurricular activities are, the Hizbul Wathon and tread the sacred aim to build the beliefs, knowledge, mental and physical, and akhlakul karimah. As for extracurricular options 	<ul style="list-style-type: none"> • Able to work • Able to appreciate other people • Leadership skills • Become self-reliant • Able to negotiate • Able to communicate • Be creative

The Implementation of Progressive Islamic Education

		such as soccer, music, entrepreneurship, graphic design, theatre, English, and science club, which is intended to develop the potential of learners by their talents and interests.	
3.	School culture	<p>The school implemented a system of mentoring students comprehensively through various programs, among others :</p> <ul style="list-style-type: none"> • spiritual guidance in mentoring activities (recitations, <i>tahsin</i>, <i>taf'id</i>), habituation of the prayer in congregation, the training of preachers, and the monitoring of worship learners at home and program tutor. • Academic and potential guidance in the form of mentoring activities kids learning in the extra hours and train the ability of communication in the local and foreign language. • Social guidance in the form of delivery of the 	<ul style="list-style-type: none"> • Be Religious • Leadership skills • Responsible • Able to honestly • Able to communicate • Able to be tolerant • Be caring and empathetic

		<p>preachers of Ramadan and teachers TPQ in the environment, as well as social events in the form of food by the learners to a community in need.</p> <ul style="list-style-type: none"> • Character guidance in the form of habituation application of akhlakul karimah through honesty canteen, intra-school organization, and the provision of advice by the teacher, the application of clean life and discipline in the form of a picket of the class and school rules. The application of life-saving through the activities of saving and the implementation of 5S in the association. 	
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Table 1.2: The Implementation of Progressive Islamic Education in the Form of soft skills in Darul Arqam Muhammadiyah Junior High School Karanganyar

Number	Implementation Aspects	Darul Arqam Muhammadiyah Junior High School Karanganyar	The Formation Of Soft Skills
1.	Learning	<ul style="list-style-type: none"> • The concept of integrated learning centered on the learners with the link between the learning material and the Islamic values of Problem-Based 	<ul style="list-style-type: none"> • Become self-reliant • Able to work • Able to think critically and creatively • Responsible

The Implementation of Progressive Islamic Education

		<p>Learning (problem-based learning) through the lecture method/taklim, groups, or discussions.</p> <ul style="list-style-type: none"> • Exemplary teachers • Teacher insert moral messages each on the sidelines of learning 	<ul style="list-style-type: none"> • Leadership skills • Able to solve the problem
2.	Extracurricular	<ul style="list-style-type: none"> • Extracurricular held between other extracurricular mandatory and options. As for compulsory extracurricular, Hizbul Wathon and Tread the Sacred aim to train your mental prowess and physical. As for extracurricular opportunities such as arts and cultural activities and sports that aim to develop students' interests and talents, including futsal, volley, badminton, choir, KIR, art, and qiro'ah. • The entrepreneurship and leadership activities as efforts to develop independence and leadership learners through the actions of non-academic such as performing arts, Bazar students, outing class, muhadasah, speech in 3 languages, social service, and the practice of adhan. 	<ul style="list-style-type: none"> • Able to work • Able to appreciate other people • Leadership skills • Become self-reliant • Able To Negotiate • Able To Communicate • Be creative

3.	School culture	<ul style="list-style-type: none"> • The school also emphasizes the aspect of the characters, as for the habituation of nature that stands out is through the activities of the entrepreneurship and leadership in the form of monitoring of worship, habituation say hello, eat a meal while sitting and talking politely, habituation of the prayer in congregation, the task kultum rotating, read <i>al-ma'tsurat</i> and <i>badith</i> every day, infaq morning, students come on time, checking the attributes of the uniform by the IPM, as well as, the culture of the net through the provision of tasks and schedule picket class. 	<ul style="list-style-type: none"> • Be Religious • Be disciplined • Responsible • Able to be Tolerant • Leadership skills • Become self-reliant • Be honest
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School programs above have been implemented through various forms of activity, both intra curricular and extracurricular activities. The above actions lead to the formation of soft skills based on Progressive Islam. Based on the above data, it is clear that the activities of the flagship which carried out above show that the Progressive Islamic Education has been implemented in Al Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqam Muhammadiyah Junior High School Karanganyar and form of implementation of the positive impact on the formation of the soft skills of learners.

1. The factors supporting and inhibiting the Implementation of Progressive Islamic Education in the Form of soft skills in Al-Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqam Muhammadiyah Junior High School Karanganyar

The Implementation of Progressive Islamic Education

Supporting factors in implementing the implementation of Progressive Islamic Education in the form of soft skills in Al Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqam Muhammadiyah Junior High School Karanganyar are as follows:

- a. principal leadership and can provide an example to his stakeholders.
- b. Model of communication and cooperation between stakeholders school with parents and the surrounding community.
- c. the Spirit of learning and commitment from all stakeholders school in achieving the vision and mission of the school.
- d. Facilities and adequate infrastructure.
- e. the Quality of the educators and staff employees who are qualified in the respective field of profession.

As for the inhibiting factors in the implementation process as follows:

- a. the Limited quantity of educators in carrying out the program of activities of the school.
- b. Some learners who do not obey the school rules.
- c. the Lack of attention and supervision of a parent who has busy days or density of activity outside the home.

The pace of development of technology and information is not balanced with the ability of learners to filter the positive and negative information.

Conclusion

Based on the results of research conducted by researchers regarding the “Implementation of Progressive Islamic Education in the Form of soft skills in Al Kautsar Muhammadiyah Junior High School PK Kartasura and Darul Arqam Muhammadiyah Junior High School Karanganyar,” then it is found that the implementation of Progressive Islamic Education in the two schools was drawn from all parts of the education, both of the purposes, curriculum, educators, learners, and learning methods and impact as well as support the formation of soft skills in the students in the school, primarily through some of the aspects of the learning process, the culture of the school, and extracurricular activities. Soft skills are formed between the other religions, discipline, self-contained, cooperation, critical thinking and creativity, responsibility, leadership, problem-solving, creativity, and tolerance.

Supporting factors in the implementation of Progressive Islamic Education in the form of soft skills, among others, the leadership of the head of the school as a role model of good communication and active cooperation of the entire stakeholder school, spirit and commitment of the whole stakeholder schools, amenities and facilities offered, and the quality of the educators and

staff employees who are qualified in the respective field of profession. Inhibiting factors were encountered, among others, the limited quantity of educators in the implementation of the program, learners who do not obey the order of the school, the lack of attention and supervision of a parent with a solid activity, the pace of development of technology and information that is not balanced with the ability of learners to filter the positive and negative information.

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The Implementation of Progressive Islamic Education

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