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Integration of Traditionalism of KH. Hasyim Asy'ari, KH. Ahmad Dahlan and Progressivism of John Dewey in Religious Moderation

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Abstract: This research aims to conceptually examine the integration of traditionalism in the thought of KH. Hasyim Asy'ari, Kh Ahmad Dahlan and progressivism according to John Dewey in the context of education, focusing on progressivism as the basis for religious moderation-based education. The study focuses on how both thoughts are understood as a foundation for human formation through the educational process, identifying common ground, differences, and possibilities for integration within the educational framework. This research uses a literature study method, examining the main works of KH Hasyim Asy'ari and John Dewey, as well as relevant scientific sources discussing religious moderation education, traditionalism, and progressivism. The results show that KH. Hasyim Asy'ari's thought, as an Indonesian traditionalist scholar, emphasizes the importance of morals, scientific sanad, and balance between religious knowledge and general knowledge. Meanwhile, John Dewey, an American progressive philosopher, emphasizes education as a process of experience, freedom of thought, and adaptation to social change. The synthesis between KH. Hasyim Asy'ari's traditional values and John Dewey's progressive ideas produces a moderate education concept that balances spiritual, intellectual, and social aspects. Religious moderation-based education inspired by these two figures can be an alternative model in facing the challenges of radicalism and moral degradation in the modern era.

Keyword: KH. Hasyim Asy'ari, KH Ahmad Dahlan, John Dewey, traditionalism, progressivism, religious moderation, education

INTRODUCTION

In facing educational challenges in an era of globalization marked by the acceleration of information and social change, it is important to review existing educational paradigms, especially in the context of Muslim societies. Globalization does provide opportunities for cross-cultural exchange of ideas and pedagogical modernization, but it also poses challenges to the traditional values that form the foundation of society's character (Kholidin et al., 2025).

Education, which has been understood as the transmission of normative knowledge, must now be recognized as a more complex process, involving the construction of identity and the negotiation of values amid rapid change. (Faisal et al., 2021; Zakiah & Nursikin, 2024). KH. Hasyim Asy'ari, as one of the central figures, emphasized moral education and values based on Sunni tradition and Sufism. This approach offers moral stability amid the tide of modernization that often threatens these values (Ridwan et al., 2023; Zakiah & Nursikin, 2024).

On the other hand, the thinking of John Dewey, a pioneer of progressive education, offers the view that education must be dynamic and relevant to the social context of the students. Dewey argued that knowledge should be built through direct experience and problem solving, in line with the needs of the modern generation to adapt to rapid change (Ersanda, 2022; Supriatna, 2021; Surahman & Fauziati, 2021). However, although progressivism contributes to the development of 21st-century skills, criticism of this approach has also emerged, whereby an overly free learning process can result in a lack of normative orientation and weakness in providing a solid value framework for students (Ersanda, 2022; Muhammad & Muhid, 2022). The tension between traditionalism, which tends to be dogmatic, and progressivism, which risks being relativistic, creates a deep need to explore further how these two paradigms can complement each other (BASTARI, 2021). KH Ahmad Dahlan left behind a model of religious diversity that emphasizes a balance between the spiritual dimension (ritual worship) and the social dimension (humanitarian responsibility), avoiding extremism and nurturing diversity in Indonesia.

The debate between traditionalism and progressivism in education cannot be separated from fundamental differences regarding the nature of knowledge, pedagogical authority, and the ultimate goal of education itself. Traditionalism, represented by the thinking of KH Hasyim Asy'ari and his teachings in Islamic boarding schools, asserts that knowledge has a sacred dimension that is recognized and preserved through authority that has been tested by history. In this context, knowledge is not merely seen as an accumulation of information, but rather as an important moral and spiritual heritage that must be preserved in order to maintain scientific values and ethics. ((Fadli & Kissiya, 2024; Munandar & Khoirunnisfa, 2020) This traditional education system, with its hierarchical transmission mechanism between teachers and students, seeks to establish a clear knowledge hierarchy and respects tradition as the foundation of its legitimacy. ((Munandar & Khoirunnisfa, 2020)). However, in the face of increasingly modern and dynamic demands, this approach is often considered non-adaptive, especially when education is expected to provide 21st-century skills, such as critical thinking, creativity, and collaboration. ((Rokhman et al., 2023; Suh et al., 2024)). For example, in the modern context, an approach is needed that enables active participation from students so that they can contribute to a more interactive and reflective learning process. ((Rabalais et al., 2024)).

Based on this gap in research that emerged in studies on KH. Hasyim Asy'ari and John Dewey, we analyzed the conceptual integration between traditionalism in the thinking of KH. Hasyim Asy'ari and progressivism according to John Dewey in the context of education, with a focus on progressivism as the basis for education based on religious moderation. This research emphasizes the importance of understanding education as a process of holistic human development through broad epistemic interactions. This approach not only enriches academic knowledge but also offers an educational paradigm for understanding Hasyim Asy'ari as a figure with a rich epistemic basis that hinders the potential for dialogue with Dewey's progressivism. Meanwhile, views of Dewey are also often incomplete, considering him a symbol of change without realizing the moral and structural values that underlie his ideas about progressive education. This shortcoming is evident in the scarcity of studies discussing how Hasyim Asy'ari sought to negotiate tradition with modern needs, and the importance of manners in education as the basis for intellectual activity ((Taulabi et al., 2024; Widarda & Rachman, 2023).

This approach will not only involve textual analysis of classical works such as *Adab al-'Alim wa al-Muta'allim* and analytical assessment of Dewey's pedagogical context, but will also explore the mutually beneficial relationship between the two in responding to contemporary educational challenges. By integrating the perspectives of Hasyim Asy'ari and Dewey, this study is not only relevant to enriching academic discourse, but can also make a significant contribution to formulating an educational model that is responsive to the demands of the times without losing its moral and cultural roots. Thus, this research has the potential to bring a deeper understanding of education that is capable of bridging tradition and innovation in an increasingly complex global context.

Based on the mapping of problems and research gaps that have been identified, this study aims to conceptually analyze the integration between traditionalism in the thinking of KH. Hasyim Asy'ari, Kh Ahmad Dahlan and progressivism according to John Dewey in the context of religious moderation. With a focus on progressivism as the basis for education based on religious moderation. This research emphasizes the importance of understanding education as a process of holistic human development through broad epistemic interactions. This approach not only enriches academic knowledge, but also offers a paradigm for education and religious moderation. The thoughts of KH. Hasyim Asy'ari, Kh Ahmad Dahlan, and John Dewey are compared. With this approach, it is hoped that this study can assess the relevance and feasibility of a paradigmatic synthesis between the two figures in the context of religious moderation.

In the contemporary academic context, this research holds a strategic position in responding to the growing global attention to interdisciplinary and cross-civilizational approaches in educational studies. The epistemological shift from a monolithic model of knowledge to a dialogical and pluralistic one encourages the need to integrate traditional and modern perspectives into a coherent conceptual configuration. This is in line with the current trend in educational philosophy that no longer views Western thought as the sole source of pedagogical innovation but also recognizes the epistemic value of local traditions and religious wisdom. In this regard, the thoughts of KH. Hasyim Asy'ari, who represents Islamic traditionalism rooted in Islamic boarding schools, and John Dewey, known as an icon of modern educational progressivism, offer two theoretical frameworks that appear to be opposing but have the potential for significant dialogue (Mun'im & Yanto, 2025; Sugari, 2024). This study adopts a hermeneutic-philosophical approach to understand both in the context of education, where Hasyim Asy'ari emphasizes the integration of moral and ethical values in education, and Dewey puts forward experience-based learning as important ((Albany, 2021)).

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METHOD

This study uses a qualitative approach based on conceptual analysis of literature with a philosophical hermeneutic framework, examining the major works of KH Hasyim Asy'ari, Kh Ahmad Dahlan, and John Dewey, as well as relevant scientific sources discussing moderate education, traditionalism, and progressivism. The hermeneutic approach was chosen because the nature of the research problem required a critical reading of texts and traditions of thought that arose from different cultural horizons and social contexts. Philosophical hermeneutics does not only understand texts as a series of propositions, but also places texts as representations of a living world of meaning, shaped by experience. Thus, this study interprets Hasyim Asy'ari's primary works—such as *Adab al-‘Ālim wa al-Muta’allim*, *Ziyādat Ta’līqāt*, and his writings on pesantren education—by considering how classical Islamic scholarly traditions, pesantren, and religious practices in the archipelago shaped his ideas. Sebaliknya, pemikiran John Dewey ditelaah melalui karya-karya kunci seperti *Democracy and Education*, *Experience and Education*, conversely, John Dewey's thinking is examined through key works such as *Democracy and Education*, *Experience and Education*, and his writings on pragmatism, democracy, and progressive education. The philosophical hermeneutic approach in this study assumes that understanding the thoughts of these two figures cannot be separated from the historical context that gave birth to them.

Therefore, this study includes a genealogical analysis—although not as comprehensive as Foucault's genealogy—to map the position of the thoughts of these two figures in their respective intellectual traditions. This analysis aims to show how Hasyim Asy'ari constructed education as a process of moral purification, the transfer of knowledge rooted in sanad, and spiritual discipline oriented towards character building; while Dewey placed education as a process of democratizing human experience and social reconstruction through the active participation of students. Thus, this paragraph comprehensively outlines the methodological basis of the research, which will be continued in the next paragraph on data sources and analysis techniques.

The data sources in this study are qualitative data sourced from primary and secondary texts, which were carefully selected based on their relevance, credibility, and academic authority. Primary data includes original and authentic works by KH. Hasyim Asy'ari and John Dewey, which form the basis for comparative analysis. For KH. Hasyim Asy'ari, the main sources include *Adab al-‘Ālim wa al-Muta’allim*, *Ziyādat Ta’līqāt*, *al-Tanbīhāt al-Wājibāt*, as well as manuscripts and educational fatwas that reflect the pesantren tradition and Islamic scholarship in the archipelago. These works contain basic principles regarding learning etiquette, scientific sanad, teacher authority, educational goals, and the moral structure that accompanies the transmission of knowledge in the Islamic tradition. Meanwhile, John Dewey's primary works used include *Democracy and Education*, *Experience and Education*, *The School and Society*, and important essays in the American pragmatism tradition. These texts were selected because they contain Dewey's core concepts such as experience, democracy, social reconstruction, inquiry learning, and education as a participatory and progressive process.

In addition to primary sources, this study also uses secondary data including scientific journal articles, academic books, dissertations, and recent studies on the two figures. Secondary data on Hasyim Asy'ari includes historical-pedagogical research on Islamic boarding schools, studies of classical Islamic education, genealogical studies of Nahdlatul Ulama traditionalism, and contemporary writings that reinterpret the relevance of Islamic boarding schools in the modern era. Meanwhile, secondary literature on Dewey includes critical studies on educational progressivism, studies of pragmatism as epistemology, and historical analyses of Dewey's role in modern educational reform. The presence of such sources enriches the research perspective while helping researchers avoid historical and epistemological simplifications.

The analytical technique in this study was carried out in three main stages, namely data reduction, data presentation, and conclusion drawing and verification. Data reduction was carried out by selecting and categorizing key concepts from the thoughts of KH Hasyim Asy'ari and John Dewey regarding traditionalism, progressivism, and religious moderation. This was done so that the analysis remained focused on the research objectives. This technique emphasizes a rational, systematic, and conceptual understanding of core ideas, such as adab, sanad, and tazkiyat al-nafs in Hasyim Asy'ari's thinking, as well as experience, democracy, and inquiry in Dewey's thinking. Each concept is analyzed through an interpretive procedure that includes terminological definitions, argument structures, and the function of the concept in the overall educational thought of each figure.

Thus, the analysis of philosophical texts not only unravels the content of thought but also provides a theoretical basis for more in-depth comparative steps. Meanwhile, contextual hermeneutics is applied to place the text within its historical and cultural context. Hasyim Asy'ari's thinking is analyzed by considering the context of Javanese Islamic boarding schools in the early 20th century, the dynamics of colonialism, the religious social structure of Muslim communities, and the theological debate between fundamentalism, traditionalism, and modernism. Hermeneutics helps explain why concepts such as respect for teachers, moral discipline, and scientific authority are so dominant in the Sufism and educational jurisprudence that he espoused. At the same time, contextual hermeneutics in reading Dewey takes into account the context of American industrialization, social changes due to modernization, and the educational crisis that prompted Dewey to develop ideas about educational democracy and experience-based learning. The final stage is carried out by drawing conclusions that are continuously verified through literature triangulation and argumentative consistency checks, in order to produce a valid theoretical synthesis that is scientifically accountable in the development of educational paradigms.

RESULT AND DISCUSSION

a) Basic concepts KH Hasyim Asy'ari, KH Ahmad Dahlan and John Dewey

KH. Hasyim Asy'ari's thoughts on religious moderation are deeply rooted in the context of multicultural Indonesia. He taught that diversity is a gift that must be preserved with mutual respect and tolerance. He emphasized the importance of practicing Islam moderately, neither leaning to the left (liberalism) nor to the right (radicalism). According to him, Islam must be practiced by following the principle of the middle path (*ummatan wasathan*). This can be seen from his attitude in preserving the traditions of Islam in the archipelago while still referring to the Qur'an and Sunnah. Instilling the value of tolerance in social life. He taught Muslims to respect differences in views, both in fiqh and in other religious practices. This attitude became the foundation for building harmony in a diverse society. KH. Hasyim Asy'ari's thoughts on religious moderation can be seen in his works, such as the book *Adabul 'Alim wal Muta'allim*.

This book emphasizes the importance of noble character in seeking and imparting knowledge, with a humble and open attitude towards differences. The *Treatise of Ahlussunnah wal Jama'ah* In it, he explains the principles of *Aswaja Aqidah*, which include moderation in religious understanding, avoiding extremism, and emphasizing Islam that is full of compassion. Hasyim Asy'ari is one of Indonesia's great scholars who had profound thoughts on religious moderation. He emphasized the importance of unity, tolerance, and mutual respect among religious communities as pillars of diversity. In his teachings, KH. Hasyim Asy'ari promoted a moderate understanding of Islam and rejected extremism. He taught that Muslims Must do good to others, including those of different religions. These thoughts were expressed in various of his writings, such as *Risalah Ahlussunnah wa al-Jama'ah*.

KH Ahmad Dahlan's thoughts are very relevant in the context of diversity in Indonesia today. In a multicultural society such as Indonesia, a moderate and inclusive attitude is essential

to maintain harmony among religious communities. His ideas on religious moderation support tolerance and diversity, and provide a foundation for communities to live together peacefully. KH Ahmad Dahlan's thoughts on religious moderation have proven effective in creating a harmonious social environment. For example, Muhammadiyah has been actively involved in various interfaith dialogue activities and cross-community cooperation to build peace amid social conflict.

One concrete example is Muhammadiyah's involvement in mediating interfaith conflicts in Maluku, where the organization played an important role in facilitating dialogue between Muslim and Christian groups to ease tensions. Through inclusive education, Muhammadiyah has also succeeded in creating a space for students from various religious backgrounds to study together, thereby instilling values of tolerance from an early age. This shows that KH. Ahmad Dahlan's thoughts on the importance of religious moderation are not only theoretical but also practical and applicable in the daily lives of Indonesian society. KH. Ahmad Dahlan's thoughts on religious moderation are very relevant in the context of Indonesia's pluralistic society. He believed that moderation is the key to achieving harmony between religious teachings and diverse social realities.

In his view, Islam is rahmatan lil alamin, a religion that brings mercy to all of creation regardless of differences. Purification of Religious Understanding: One important aspect of KH. Ahmad Dahlan's moderate thinking is the purification of religious understanding. He sought to cleanse Islamic teachings of syncretic practices that were not in accordance with the pure principles of Islam. In this case, he encouraged people to return to the Qur'an and Hadith as the main sources of Islamic teachings. Dynamization of Religious Understanding: In addition, KH. Ahmad Dahlan also opened the door to ijtihad (reasoning) in understanding religious teachings. He believed that Muslims must be able to adapt to the times without sacrificing the basic values of Islamic teachings. This is reflected in his statement that "all knowledge will be useless if it is not applied in accordance with the circumstances." John Dewey's progressivism, with its emphasis on experience, democratization, flexibility, and problem-solving through scientific methods, is highly relevant in promoting religious moderation by building critical understanding, tolerance, and interfaith collaboration, which allows individuals to find universal religious values in the context of modern life, rather than blind dogmatism.

b) Integration of traditionalism and progressivism in religious moderation

The common ground between KH. Hasyim Asy'ari and KH Ahmad Dahlan was in creating Islam as a unifying force for society and a guardian of peace. Both figures positioned Islam as a solution within the context of the society of their time. KH. Ahmad Dahlan founded Muhammadiyah as a platform to encourage progress through modern education and social services, building awareness among the people to be more advanced and competitive. Meanwhile, KH. Hasyim Asy'ari, with his traditional approach, integrated Islamic law with local wisdom, making Islam widely accepted in society without losing the essence of its teachings. Both demonstrated that contextual Islam can be a pillar of peace and shared progress.

The ideas of KH. Hasyim Asy'ari gave birth to Nahdlatul Ulama, the largest Islamic organization in Indonesia that continues to uphold moderate and friendly Islam. In its movement, Nahdlatul Ulama fights for diversity through the concept of Islam Nusantara, which promotes the value of rahmatan lil 'alamin. The thoughts of KH. Hasyim Asy'ari also form the basis of Nahdlatul Ulama's stance in strengthening the integration of Islam and nationalism, as explained in the book *Nahdlatul Ulama dan Pancasila* (Nahdlatul Ulama and Pancasila). Through a traditional approach, he shows that religious moderation can be achieved by maintaining harmony between Islamic values and local culture. Conversely, KH. Ahmad Dahlan's contribution through Muhammadiyah has had a major impact on national

development. His teachings and social movements based on the Tafsir Al-Ma'un continue to inspire Muslims to actively help others and maintain social harmony. Muhammadiyah is known as a progressive organization that plays a role in strengthening

Education, health, and community empowerment services. These two figures, despite their different approaches, have shaped the framework of Islamic moderation in Indonesia, which serves as a foundation for maintaining national harmony within the framework of diversity. According to John Dewey, religious moderation is integrated through real experiences, not just memorizing theories. Students are encouraged to participate in social and community activities that involve interacting with people from various religious backgrounds, fostering a deeper and more empathetic understanding of diversity.

c) The relevance of the thoughts of KH Hasyim Asy'ari, KH Ahmad Dahlan, And John Dewey in traditionalisme and progressivism in reigion Moderation

The relevance of the ideas of K.H. Hasyim Asy'ari, K.H. Ahmad Dahlan, and John Dewey in religious moderation education can be understood through the similarity of their orientation towards the goal of education, which is to shape people with character, rationality, and noble morals. Despite coming from different cultural and religious backgrounds, all three share the view that education should serve as a means of shaping a balanced personality that integrates spirituality, morality, and intellectuality.

K.H. Hasyim Asy'ari, founder of Nahdlatul Ulama, emphasized the importance of morals and ethics in education. In his view, teachers and students must have a relationship based on sincerity, respect, and moral responsibility. According to Hasyim Asy'ari, education is not only aimed at enlightening the mind, but also purifying the soul (*tazkiyatun nafs*) and instilling noble human values. (Fadlillah, 2023). He rejected an educational approach that lacked spirituality, and emphasized the importance of balance between worldly and spiritual knowledge. In the context of religious moderation, this idea suggests that education should be oriented towards shaping individuals with noble character, who respect differences and are able to play an active role in social life without losing their religious values. (Yunus & Bakar, 2023).

general knowledge. He rejected the dichotomy between the two and emphasized that knowledge should be a tool for human welfare and social progress. According to Dahlan, education should be oriented towards concrete social practices—learning is not only about understanding religious texts, but also applying them in life to spread benefits. He is known as a moderate Islamic figure who promoted humanism, openness, and tolerance, making education a means of producing people who are both faithful and competitive in the modern era. (Hasan & Taufiq, 2023); (Jaelani et al., 2025). His thinking is highly relevant to the concept of religious moderation because it emphasizes a balance between faith and rationality, as well as openness to progress.

John Dewey, an American philosopher of education, emphasized that education should be based on experience (learning by doing) and be democratic in nature. He rejected dogmatic and rigid education systems, and encouraged learning that fosters critical thinking, cooperation, and social reflection. According to Dewey, schools are miniatures of democratic societies where students learn to live together, respect differences, and solve problems through dialogue and direct experience. These principles share essential similarities with the spirit of religious moderation, which is to shape individuals who are open-minded, tolerant, and appreciate diversity in social and religious life.

When linked to religious moderation education, the three thinkers' ideas can be combined into a holistic educational paradigm. Hasyim Asy'ari provides the spiritual and moral foundation; Ahmad Dahlan offers an integrative spirit and social progress; while Dewey provides a democratic and participatory methodological approach. All three reject extremism, whether in the form of religious fanaticism or excessive secularism, and promote a balance

between faith, knowledge, and action. Thus, the relevance of the thoughts of Hasyim Asy'ari, Ahmad Dahlan, and John Dewey in religious moderation education lies in their shared orientation in shaping people who are faithful, rational, tolerant, and moral. Education based on these values is key to fostering a peaceful, inclusive, and civilized society amid diversity.

Meanwhile, K.H. Ahmad Dahlan, founder of Muhammadiyah, brought innovation to the Islamic education system by integrating religious and general knowledge. He rejected the dichotomy between the two and emphasized that knowledge should be a tool for human welfare and social progress. According to Dahlan, education should be oriented towards concrete social practices—learning is not only about understanding religious texts, but also applying them in life to spread benefits. He is known as a moderate Islamic figure who promoted humanism, openness, and tolerance, making education a means of producing people who are both faithful and competitive in the modern era. (Hasan & Taufiq, 2023); (Jaelani et al., 2025). His thinking is highly relevant to the concept of religious moderation because it emphasizes a balance between faith and rationality, as well as openness to progress.

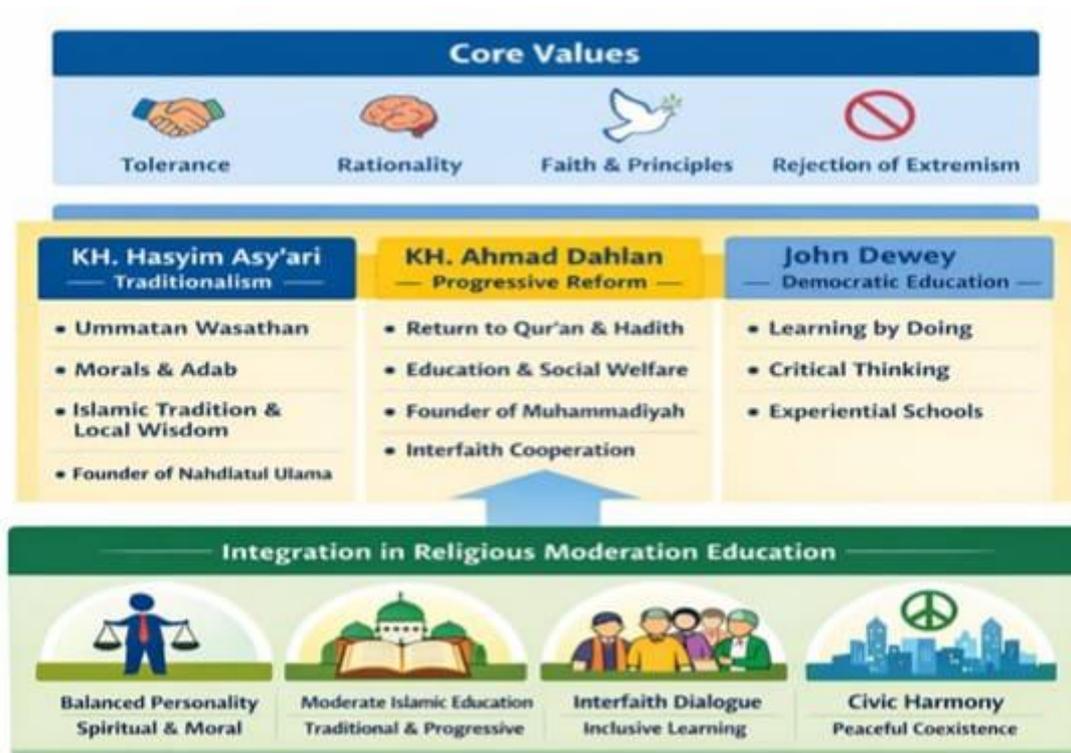
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The study found that the three figures, despite coming from different socio-cultural and academic backgrounds, shared a fundamental similarity in viewing moderation as a core principle of education. Moderation is understood as an effort to maintain a balance between religious values, humanity, and rationality. KH. Hasyim Asy'ari emphasized moderation through the concept of *ummatan wasathan*, which rejects extremism in the form of both excessive liberalism and religious radicalism. KH. Ahmad Dahlan interpreted moderation as Islam's ability to coexist harmoniously with social change and progress. Meanwhile, John Dewey saw moderation as the result of a democratic educational process that fosters critical, tolerant, and open attitudes through social experience.

The traditionalism of KH. Hasyim Asy'ari and the progressivism of KH. Ahmad Dahlan and John Dewey are not dichotomous, but can be integrated into the framework of religious moderation education. Hasyim Asy'ari's traditionalism serves as a moral and spiritual foundation that maintains the continuity of Islamic values and local wisdom. The progressivism of Dahlan and Dewey functions as a driver of change that encourages rationality, innovation, and openness to social realities. The integration of the two gives rise to a model of moderate Islamic education that is rooted in tradition but adaptive to the developments of the times. The moderate religious thinking of these three figures does not stop at the normative level but has practical implications in social life. This is evident in the role of Nahdlatul Ulama and Muhammadiyah as concrete representations of the thinking of KH. Hasyim Asy'ari and KH.

Ahmad Dahlan in maintaining social harmony, interfaith dialogue, and strengthening national values. Meanwhile, John Dewey’s ideas reinforce the pedagogical dimension by emphasizing social experience-based learning as a means of internalizing the values of tolerance and empathy across religious and cultural differences.



CONCLUSION

Based on the results of the analysis of the basic concepts, integration, and relevance of the thoughts of K.H. Hasyim Asy'ari, K.H. Ahmad Dahlan, and John Dewey, it can be concluded that all three have made important contributions to the formation of a paradigm of religious moderation that balances traditionalism and progressivism. Hasyim Asy'ari's thoughts emphasize the importance of moral values, character, and tolerance as the foundation of religious life in a multicultural society. These values demonstrate a form of traditionalism that is not rigid, but rather dynamic and contextual, thereby maintaining social harmony without sacrificing Islamic principles. Meanwhile, Ahmad Dahlan demonstrates a form of Islamic progressivism that encourages people to think ahead and be open to change, without abandoning the basic values of the Qur'an and Sunnah.

The integration of the ideas of these two great figures of Indonesian Islam finds common ground in religious moderation. Hasyim Asy'ari, through Nahdlatul Ulama, emphasized the importance of Islam rahmatan lil 'alamin (Islam as a blessing for the universe) through the preservation of Islamic traditions that are polite and humanistic, while Ahmad Dahlan, through Muhammadiyah, presented an Islam that is adaptive to progress through education and social charity. Their thoughts show that tradition and progress are not two conflicting things, but can complement each other. This is where John Dewey's concept of progressivism comes into play: he emphasizes an experience-based and democratic approach to education, which is very relevant in fostering critical thinking, tolerance, and openness to religious and cultural differences.

Based on these findings, further research is recommended to develop this comparative model into empirical studies, both through field research and the development of dialogical designs. Further studies also need to explore the implementation of this framework in various contexts of education, traditionalism, progressivism, and in religiously moderate societies. Thus, the integration of traditionalism and progressivism does not stop at the conceptual level, but can be tested, developed, and implemented as a transformative educational paradigm that is relevant to today's global challenges.

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