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Purification Transformation to Progress in Salafi Thought Mas Mansur and His Contribution to Muhammadiyah

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Abstract

Objective: This study aims to analyze the transformation of purification towards progress in the Salafi thought of K.H. Mas Mansur and his contribution to the formation of Muhammadiyah's modernist character through the concepts of *ijtihad*, *tajdid*, and criticism of *taqlid*. **Theoretical framework:** This study uses an intellectual history approach, Islamic renewal movement theory, and a genealogical perspective to understand the relationship between the purification of faith, rationality, and social modernization in Muhammadiyah. **Literature review:** Previous studies generally position Muhammadiyah as a puritan or modernist movement in general, while the relationship between theological purification and the orientation of social progress in Mas Mansur's thought has not been studied comprehensively. **Method:** This study uses a qualitative method based on library research with a historical-genealogical approach and content analysis techniques on Mas Mansur's works, Muhammadiyah documents, and various academic literature related to modern Islamic renewal in Indonesia. **Results:** The study shows that purification in Mas Mansur's thinking is not only interpreted as a purification of faith from polytheism, *bid'ah*, and superstition, but also as a social transformation strategy to build rationality, work ethic, modern education, and awareness of the progress of the Muslim community. This thinking gave birth to a synthesis between the Salafi tradition, modern rationalism, and the social needs of society, which then formed the character of "progressive Salafism" in Muhammadiyah. **Implications:** This study confirms that the purification of Islamic teachings is not identical to conservatism, but can be the basis for social development, education, and the modernization of Islamic institutions that are adaptive to the development of the times. **Novelty:** The novelty of the study lies in the analysis of the relationship between theological purification and the paradigm of Progressive Islam through the construction of Mas Mansur's thinking as an intellectual bridge between classical Islamic traditions, modern rationality, and the social transformation of Muhammadiyah.

Keywords: progressive islam, k.h. mas mansur, muhammadiyah, progressive purification, religious rationalization.

INTRODUCTION

The development of the modern Islamic movement in Indonesia cannot be separated from the existence of Muhammadiyah as one of the Islamic reform organizations that has a great influence in the fields of education, social, and *da'wah*. The presence of Muhammadiyah since its inception brought the spirit of *tajdid* or renewal, which aimed to restore the teachings of Islam to its main source, namely the Qur'an and Sunnah, as well as adapt it to the needs of modern society [1]. In the course of its history, Muhammadiyah not only

appeared as a movement for the purification of faith, but also developed into a socio-religious movement oriented towards the progress of the people. The character was formed through a long process involving the dynamics of the thinking of the characters, especially K.H. Ahmad Dahlan and Mas Mansur, who made a great contribution in building the ideological direction of the organization [2]. Therefore, the study of the transformation of purification towards progress in Mas Mansur's thought is important to understand the intellectual development of Muhammadiyah in the context of the history of Islamic renewal in Indonesia.

Ahmad Dahlan's thoughts became the main foundation in the formation of the Muhammadiyah religious pattern, which emphasized the relationship between religious teachings and the social reality of the community. The idea was then passed on by the next generation of leadership, such as K.H. Ibrahim and K.H. Hisyam, through the strengthening of education, organization, and social da'wah. However, the orientation of purification of Islamic teachings began to appear more systematic when Mas Mansur led Muhammadiyah in the period 1937-1942. He placed the concepts of *ijtihad*, *tajdid*, and rejection of *taqlid* as important principles in the renewal of Islam. This thought was influenced by the development of the international Islamic world, especially the Salafiyah current that developed through the ideas of Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Rida, who emphasized the importance of rationality and social renewal in Islam. In this context, the purification built by Mas Mansur is not only directed at the purification of the faith, but also a strategy to build a work ethic, modern education, and social progress of Muslims.

This research uses an intellectual history approach and the theory of the Islamic reform movement to analyze Mas Mansur's thoughts. The intellectual history approach is used to understand the development of ideas and constructions of religious thought that develop in the body of Muhammadiyah [3]. Meanwhile, the theory of the Islamic reform movement is used to see how the concepts of *tajdid*, *ijtihad*, and purification are translated into modernist socio-religious movements [4]. In this perspective, purification is not interpreted as a total rejection of tradition, but rather as a process of rearranging religious practices to be in harmony with the principles of monotheism and the needs of modern society. Through this framework, Mas Mansur's thinking is understood as a form of "progressive Salafism" that integrates the purity of faith with rationality, education, and socio-economic development of the ummah [5].

Studies of Muhammadiyah have generally discussed the organization as a modernist, reformist, or puritan movement in general [6]. Some studies also emphasize the aspect of refining the faith in Mas Mansur's thought without connecting it to the Muhammadiyah social progress project. As a result, there is still limited research that specifically explains how Mas Mansur's idea of purification is actually the basis for strengthening the modernization of education, rational da'wah, and socio-economic ethos in Muhammadiyah. In addition, some studies tend to understand Salafism in a conservative context, so that it does not see the possibility of a progressive and adaptive version of Salafism to modernity. Thus, research is needed that is able to explain the relationship between theological purification and the orientation of progress in Mas Mansur's thought more comprehensively [6].

The novelty of this research lies in the effort to analyze the transformation of purification towards progress in Mas Mansur's thought and its contribution to the development of Muhammadiyah. This research not only sees purification as a movement to purify the faith, but also as an ideological strategy to build an advanced, rational, and productive Islamic society. In addition, this study offers a new perspective on the concept of "progressive salafism" in Muhammadiyah, namely, salafi thought that maintains the principles of monotheism and *ijtihad*, but at the same time supports the modernization of education, da'wah, and the social welfare of the ummah. Another novelty lies in the effort to connect the texts of Mas Mansur's thought with the institutional practice of Muhammadiyah so that the

relationship between religious ideology and social-organizational implementation can be seen in real terms [6].

Based on this description, this research focuses on several main problems, namely how to construct Mas Mansur's Salafi thought in the context of Islamic purification, how to implement this thought in the Muhammadiyah movement, and how it contributes to the formation of the modernist character of Muhammadiyah [7]. This research aims to analyze the transformation of purification towards progress in Mas Mansur's thought through the concepts of *ijtihad*, *tajdid*, and criticism of *taqlid*, as well as explain its contribution to strengthening education, rational *da'wah*, and social movements of Muhammadiyah [8]. Thus, this research is expected to be able to provide a deeper understanding of the relationship between theological renewal and social modernization in the history of Muhammadiyah.

This research is expected to make a theoretical and practical contribution to the study of the intellectual history of Indonesian Islam, especially related to the development of Muhammadiyah thought. Theoretically, this research enriches the discourse on the relationship between purification and modernization in the modern Islamic movement. Meanwhile, practically, this study shows that the purification of religious teachings is not always synonymous with conservative and anti-progress attitudes, but can be the basis for the development of the social, educational, and economic ethos of the people. In addition, the results of this research are also expected to be a reference for the development of contemporary Islamic studies in understanding the dynamics of the relationship between theology, social movements, and modernity in Indonesia [8].

LITERATURE REVIEW

Transformation of Muhammadiyah Thought from Purification to Modernity

The study of the transformation of Muhammadiyah's thinking shows that this organization has undergone a dynamic ideological development from a purification orientation to a progressive Islamic movement. Based on a literature search through the Dimension platform, research related to Muhammadiyah thought has increased significantly since 2016, reaching its peak in 2023 [9]. This phenomenon shows the close academic attention to the dynamics of Muhammadiyah's thinking, especially in facing the challenges of modernity and globalization. Research by Khusumawati et al. (2026) explains that Muhammadiyah has succeeded in building a synthesis between Islamic traditions, modernity, and the spirit of progressive Islam through the approach of education, *da'wah*, and social services [10]. In this context, purification is not understood as an anti-modern attitude, but rather as an attempt at theological clarification to build an Islamic society that is rational, progressive, and adaptive to the development of the times.

The change in Muhammadiyah's orientation is closely related to Mas Mansur's thinking, which emphasizes the importance of *ijtihad*, *tajdid*, and criticism of *taqlid*. Mas Mansur's thinking shows that the purification of the faith must go hand in hand with the development of a work ethic, modern education, and the social welfare of the people. This is in line with Yanto's (2018) research, which explains that Muhammadiyah has a great opportunity to internationalize its thinking through moderate education and *da'wah* based on tolerance and social progress [11]. Thus, Mas Mansur's Salafi thought not only focused on ritual and theological aspects, but also became the foundation for the formation of a modernist character of Muhammadiyah that was open to social change and scientific development.

In addition, the study of "Progressive Islam" confirms that Muhammadiyah has succeeded in integrating spiritual values with social responsibility in modern life. Research by Bulek et al. (2025) and Qodir et al. (2023) shows that the Progressive Islamic ideology developed by Muhammadiyah aims to build a civilized, moderate, and inclusive society in the midst of

increasing global extremism. This thought has a strong relevance to Mas Mansur's idea of rejecting the dichotomy between worldly affairs and the hereafter [12]. For him, economic strength, education, and social progress are integral parts of the implementation of Islamic teachings. Therefore, research on the transformation of purification towards progress in Mas Mansur's thought is important to understand the ideological roots of the birth of the concept of Progressive Islam in Muhammadiyah.

Purification, Da'wah of Enlightenment, and Muhammadiyah Social Movement

The study of Muhammadiyah's da'wah shows that this movement is not only oriented towards the purification of Islamic teachings, but also towards the social transformation of society through a rational and progressive da'wah approach. Tampubolon's (2017) research on Enlightenment Da'wah explains that Muhammadiyah develops a modern da'wah model that seeks to answer the social, cultural, and religious problems of contemporary society [13]. Enlightenment da'wah not only functions as a medium for the verbal delivery of Islamic teachings, but also emphasizes the implementation of Islamic values in social, educational, and humanitarian life. This approach shows that Muhammadiyah is trying to make Islam a solution to the problems of modern society while maintaining the principles of purity of religious teachings [14].

Mas Mansur's thoughts have made a great contribution to the formation of the Muhammadiyah da'wah pattern. Through the work of Risalah Tawheed and Shi'rik, Mas Mansur emphasized the importance of purifying tawheed from the practices of shirk, khurafat, and taqlid, which are considered to hinder the progress of Muslims. However, the purification developed by Mas Mansur does not stop at the theological aspect alone, but is directed to build a social ethos and the productivity of the people. In his view, Muslims must have economic strength, social discipline, and intellectual ability to be able to compete in the modern era [15]. This concept was then translated by Muhammadiyah in the form of modern education, health services, and social movements oriented towards community empowerment. Thus, purification in Muhammadiyah has a transformative character that is not synonymous with narrow conservatism.

Muhammadiyah da'wah developed not only as a movement to purify Islamic teachings, but also as a social transformation movement oriented towards the progress of the ummah. Through the concept of Enlightenment Da'wah, Muhammadiyah seeks to make Islam a solution to social, educational, cultural, and humanitarian problems with a rational, progressive, and still based on the purity of monotheism [16]. In this context, K.H. Mas Mansur's thought has an important contribution through the idea of purification that does not stop at the theological aspect, but is directed to build the work ethic, social discipline, economic strength, and intellectual ability of Muslims to be able to face the challenges of modernity [17]. The implementation of these ideas is reflected in the development of modern education, health services, and Muhammadiyah social movements that are oriented towards community empowerment. Thus, purification in Muhammadiyah has a transformative and progressive character that shows that the purification of Islamic teachings can run in harmony with social modernization and the development of the civilization of the people.

Genealogy of Salafi Thought and Intellectual Tradition of Muhammadiyah

A genealogical study of Muhammadiyah's thinking shows that the ideological development of this organization cannot be separated from the intellectual chain of its figures. The genealogical approach developed by Michel Foucault emphasizes the importance of seeing the relationship between knowledge, power, and social change in understanding the development of a thought [18]. In the context of Muhammadiyah, a genealogical approach is used to trace the transformation of thought from the time of K.H. Ahmad Dahlan to the era of Mas Mansur. Ahmad Dahlan built the basis of Muhammadiyah thought through the integration between the purification of Islamic teachings and social

concern, while Mas Mansur emphasized this orientation by systematizing the concepts of *ijtihad*, *tajdid*, and criticism of *taqlid* [19]. Thus, Mas Mansur's Salafi thought can be understood as a continuation as well as a development of the tradition of Islamic reform that had been pioneered by Ahmad Dahlan.

Research on the interpretation and intellectual tradition of Muhammadiyah also shows that there is a continuity of thought in the body of this organization. Rustandi's study (2022) shows that Muhammadiyah has an intellectual tradition that continues to develop through works of interpretation, education, and socio-religious thought [20]. This tradition shows a change in orientation from mere purification to the integration of science and social modernization. In this case, Mas Mansur became one of the important figures who connected the purification of the faith with the formation of the vision of Muhammadiyah's progress [21]. His thoughts on the importance of rationality, education, and the welfare of the *ummah* show that the renewal of Islam is not only oriented to religious rituals, but also to the development of modern Islamic civilization.

In addition, the study of Muhammadiyah's pluralism and education shows that Muhammadiyah's thinking develops dynamically and is not monolithic. Abdul Munir Mulkan's research shows that there are various styles of thought in Muhammadiyah, ranging from puritan groups to groups that are more pluralistic and accommodating to local traditions. These dynamics show that Muhammadiyah has intellectual flexibility in responding to the changing times. In the context of this research, Mas Mansur's thoughts are positioned as an important point in the transformation of Muhammadiyah's ideology from purification to a progressive modernist Islamic movement. Therefore, research on Mas Mansur's contribution is relevant to explain how Salafi thought in Muhammadiyah can develop into the foundation for the birth of the concept of Progressive Islam that is known to this day.

METHODOLOGY

This research uses a qualitative method with the type of library research (literature review), which focuses on searching, collecting, and analyzing various scientific literature that is relevant to the transformation of purification thinking towards progress in Salafi thought, K.H. Mas Mansur, and his contribution to the development of Muhammadiyah ideology. The research approach used is a historical-genealogical approach and content analysis, which aims to trace the development of ideas diachronically and read the changes in thinking in the social, religious, and intellectual context of Muhammadiyah from the purification phase to progressive Islam. The research tools used are in the form of secondary data obtained from books, scientific journal articles, Muhammadiyah organizational documents, as well as Mas Mansur's works and academic studies related to Muhammadiyah thought that have been published, without using primary field data because the focus of this research is the analysis of texts and thoughts [22].

The purpose of choosing this method is to obtain a deep, systematic, and comprehensive understanding of Mas Mansur's ideological construction in the framework of Islamic purification, which then transformed into a paradigm of progress in Muhammadiyah. The urgency of this research lies in the importance of re-reading the initial thought base of Muhammadiyah as the foundation for the transformation of religious ideology that is not only puritanical but also adaptive to modernity, as seen in the dynamics of Muhammadiyah's thinking that developed from a movement of religious purification towards progressive Islam that is inclusive and responsive to the changing times. The implications of this research are expected to be able to make an academic contribution in enriching the genealogy study of Indonesian Islamic thought, especially in understanding Mas Mansur's position as an intellectual bridge between doctrinal purification and social modernization in the body of

Muhammadiyah, as well as strengthening the argument that the ideology of Muhammadiyah is dynamic, contextual, and continues to transform according to the demands of the times.

RESULTS AND DISCUSSION

The Intellectual Genealogy of K.H. Mas Mansur: From the Purification of Islamic Boarding Schools to Progressive Islam

The scientific genealogy of K.H. Mas Mansur shows that his religious thought was not born in an empty space, but was formed through a complex dialectic between the social environment, pesantren traditions, and cosmopolitan experiences. The setting of Kampung Sawahan Surabaya, which is inhabited by the community of students, Arabs, and Chinese, provides the initial foundation in the form of an inclusive social awareness of the diversity of religious and cultural expressions [23]. This context is an important starting point that explains why Mas Mansur's thought is not solely rigid in purification, but also has a strong social sensitivity to the realities of urban society. From the perspective of scientific genealogy, this phase formed the "epistemic pre-consciousness" that became the initial basis for the synthesis of his later thought.

The stage of pesantren education strengthens Mas Mansur's epistemological structure in the classical Islamic scientific tradition. Direct learning from K.H. Mas Ahmad Marzuki, Kiai Thaha, and Kiai Khalil Bangkalan emphasized that the initial foundation of his thinking rested on the discipline of tools, fiqh, and text-based istinbat methodology. However, what is important from this phase is not only the transmission of knowledge, but the internalization of strict scientific sanad traditions, memorization disciplines, and a culture of book deliberation [24]. At this point, purification has not yet emerged as an ideological idea, but as a result of the internal rationality of the pesantren that emphasizes the purity of the textual source. Thus, the purification in Mas Mansur in the early phase was not anti-tradition, but rather was born from the depths of tradition itself.

A significant transformation occurred when Mas Mansur entered the transnational intellectual space in Makkah and Cairo. His experience in the Holy Land broadened his scientific horizons, but the most crucial point occurred at Al-Azhar, where he came into contact with the currents of Islamic modernism through Muhammad Abduh and Rashid Ridha. Here, there is an epistemological tension between Abduh's progressive rationalism and Ridha's selective puritanism, which goes back to the salaf [25]. Mas Mansur did not take one exclusively, but carried out a process of intellectual selection: Abduh's methodological rationality was combined with the spirit of Ridha's purification. This was the starting point for the synthesis of "progressive purification", that is, the purification of the faith that did not reject modernity, but directed it.

This scientific genealogy shows that the formation of Mas Mansur's thought was not only theological, but also sociological and organizational. His involvement in the Malay student community and the establishment of discussion organizations such as Jam'iyyah and Taswir al-Afkar show that science is not only understood as a doctrine, but as an instrument of social transformation [26]. At this point, purification shifts meaning: from mere ritual purification to purification of social and institutional consciousness. This is an important basis for its contribution to Muhammadiyah, especially in strengthening the orientation of education, rational da'wah, and institutional reform as an instrument for the progress of the ummah.

If all of these genealogies are put together, it is clear that Mas Mansur's thought is the result of three great dialectic layers: the tradition of pesantren (textual authority), Al-Azhar modernism (rationality and *ijtihad*), and urban-cosmopolitan social reality (plurality and organization). This synthesis then contributes directly to Muhammadiyah as an Islamic movement that is not only purifying, but also progressive and institutional [27]. In other words, Mas Mansur became an epistemological bridge that changed purification from just

"purification of faith" to "progress-oriented purification", so that Muhammadiyah developed as a progressive Islamic movement that remained rooted in the text, but adaptive to the changing times.

Table 1. Scientific Genealogy of K.H. Mas Mansur

Genealogy Phase	Location/Institution	Character of Thought	Epistemological Contributions	Impact on Muhammadiyah
Early Environment	Surabaya (Salawahan)	Socio-religious plurality	Social awareness & cultural openness	The basis of social inclusivity
Islamic Boarding School Education	Sidoresmo, Demangan, Bangkalan	Tradition of texts & sanad	Classical authority-based purification	Strengthening the purification of the faith
Early Middle East	Makkah	Traditional-religious	Strengthening classical religious knowledge	Consolidation of Islamic Scholarship
Al-Azhar Modernism	Cairo (Egypt)	Rationalism & reformism	Ijtihad, anti-taqlid, modern education	Progressive Islamic base
Intellectual Networks	Malay student community	Organization & public discourse	Socio-political awareness	Institutional da'wah
Final Synthesis	Muhammadiyah	Progressive purification	Integration of text, intellect, & reality	Progressive Islam

K.H. Mas Mansur's scientific genealogy shows that the purification thought in him was not rigid or exclusive, but underwent transformation through a long process involving pesantren education, intellectual experience in the Middle East, and interaction with global Islamic modernism. From this process, a synthesis between purification and progress was born, which later became an important contribution to Muhammadiyah. Thus, Mas Mansur can be understood as a key figure who bridges tradition and modernity, while changing the orientation of purification into a progressive Islamic paradigm that is more systematic, rational, and responsive to the challenges of the times.

Purification of Faith and Criticism of Mysticism in the Thought of K.H. Mas Mansur in Muhammadiyah

The purification thought of K.H. Mas Mansur occupied an important position in the development of Muhammadiyah ideology in the early 20th century, especially in an effort to restore the teachings of Islam to the purity of monotheism based on the Qur'an and Sunnah. In the socio-religious context of Indonesian society at that time, religious practices were still heavily influenced by local traditions, mysticism, and popular Sufism, which were seen as having shifted from the principle of monotheism [28]. In the Treatise on Tawheed and Shirik, Mas Mansur emphasized that purification is the main agenda of Islamic reform that must be carried out systematically by modernist scholars. This idea is in line with Muhammadiyah, which has been campaigning for the elimination of heresy, superstition, and superstition in religious life since the beginning.

K.H. Mas Mansur's thought cannot be reduced only to a theological criticism of religious deviations, but must be understood as a structural criticism of the social condition of Muslims as a whole. He saw that distortions in the understanding of monotheism, especially those mixed with magical practices and belief in powers other than Allah, had formed a pattern of religious consciousness that was passive and unproductive [29]. Within this

framework, religion is no longer a source of energy for change, but instead turns into a legitimacy for social backwardness. Therefore, for Mas Mansur, the purification of the faith has two dimensions: first, as a purification of theological beliefs, and second, as a social transformation project that encourages the birth of rationality, discipline, and a work ethic for Muslims.

Sharper criticism was then directed at popular mystical practices, especially hermit shaman figures who were considered to represent a jumble between Islamic spirituality and local cleric traditions. In Mas Mansur's view, this phenomenon is not just an individual deviation but has formed a social belief system that weakens the authority of reason and religious texts [30]. When the ummah relies on supernatural forces outside the framework of monotheism, there is indirectly a delegitimization of the principle of human independence in work and endeavor. Thus, Islamic spirituality must be reoriented from a magical orientation to an ethical and rational consciousness that serves to build social responsibility and the progress of civilization.

Nevertheless, it is important to note that Mas Mansur's purifying attitude did not develop in the form of rigid puritanism and closed itself off from social reality. On the contrary, in various praxis contexts, he demonstrated methodological flexibility by considering the diverse sociological conditions of Muslims [31]. This indicates that purification in his thought is not absolute or exclusive, but still leaves room for a gradual approach (*tadarruj*) in socio-religious change. In other words, he not only deconstructed traditions but also built adaptation mechanisms that allowed Islamic values to continue to function in a relevant way in people's lives.

The intellectual heritage then did not stop at the level of individual ideas, but developed into part of the institutional discourse of Muhammadiyah in the long term. The purification agenda that he formulated continues to undergo reproduction and reinterpretation in various organizational forums, including in discourses on clerical practices and the modernization of religious understanding [32]. Even at the Muhammadiyah Youth Congress in 1965, these issues were still a serious concern, which showed that Mas Mansur's ideas had transformed into part of the collective memory and ideological direction of Muhammadiyah. Thus, its influence is not only historical but also structural in shaping the purification orientation of Muhammadiyah as a modernist Islamic movement.

Table 2. The Concept of Purification by K.H. Mas Mansur

Aspects	Explanation	Impact
Faith	Purification of tauhid from shirk, bid'ah, superstition	Strengthening the faith of the ummah
Mysticism	Rejection of the practice of clerics and shamans	Rationalization of religion
Social	Criticism of the fatalism of the ummah	Improved work ethic
Education	Back to the Qur'an and Sunnah	Reform of Islamic thought
Organization	Implementation in Muhammadiyah	Institutionalization of purification

K.H. Mas Mansur's purification thought in Muhammadiyah is not only oriented towards the purification of the faith from the elements of shirk, bid'ah, and superstition, but also a broader intellectual project to transform the structure of social consciousness of Muslims towards a more rational, productive, and progressive direction [33]. His criticism of mysticism and clerical practices shows that he views theological deviations as having a direct impact on social stagnation and the weakening of the work ethic of the people. At the same time, its methodological flexibility shows that purification is not interpreted rigidly, but rather opens up a space for contextual social adaptation [34]. Thus, the legacy of Mas

Mansur's thought not only formed the ideological basis of Muhammadiyah in the purification movement but also contributed to the birth of a modernist Islamic paradigm that integrated theological, social, and institutional dimensions sustainably.

Social Criticism and Religious Rationalization: Islam Advances in Economic Thought and Education, K.H. Mas Mansur

K.H. Mas Mansur's thought not only focuses on the purification of the faith, but is also a fundamental criticism of the structure of social consciousness of Muslims, which is considered to have undergone a narrowing of the meaning of religion. He sees that the decline of the ummah is not solely caused by external factors such as colonialism, but also by the unbalanced internalization of religious understanding, especially when religion is reduced to only ritual and ukhrawi aspects without any connection with social reality [35]. In this framework, the attitude of denying the world is not only a misinterpretation, but has become a collective mindset that weakens the critical power and competitiveness of the people. Therefore, for Mas Mansur, Islamic reform must start from the reconstruction of the world's perspective as an integral part of the teachings of Islam itself.

Mas Mansur emphasized that the Qur'an explicitly gives legitimacy to the use of the world as a space for human activity. His affirmation of Surah Al-Baqarah verse 29 shows that the world is not an entity to be shunned, but an arena that God provides to be cultivated and prospered [36]. In this perspective, the relationship between the world and the hereafter is not dichotomous, but integrative and complementary. Thus, the ideal religious orientation is not to leave the world, but to manage the world ethically, productively, and responsibly. This view is also a criticism of religious views that emphasize asceticism too much so as to ignore the social and economic dimensions of the people's lives [37].

Furthermore, Mas Mansur's social criticism was sharper when he highlighted the religious education system, which, according to him, had produced an excessive mentality of "panarimo" or resignation. This mentality not only has an impact on individual attitudes that are not progressive, but also forms a stagnant social structure that is not adaptive to the changing times. In his view, religious education should not stop at normative knowledge transfer, but should also shape critical awareness, work ethic, and the ability to innovate. Therefore, poverty and underdevelopment of the ummah cannot be separated from the failure of the education system in instilling the spirit of social change and productivity [38].

At the theological level, Mas Mansur rationalizes the understanding of religious texts by emphasizing the importance of context in interpretation. He criticizes the tendency of rigid textual understanding of certain hadiths and verses that are often interpreted as a rejection of the world. According to him, Islam never denies the world, but instead provides ethical limits so that humans do not get caught up in excessive materialism [39]. Thus, religion must be understood dynamically, rationally, and contextually in order to remain relevant to the development of the times and be able to answer the socio-economic challenges of modern people.

Finally, this idea became the conceptual foundation for the birth of the paradigm of "progressive Islam" in Muhammadiyah. The integration between religious texts, intellectual rationality, and the historical needs of society makes Islam not only a belief system but also a force for progressive social transformation. Within this framework, religion serves as a driving force for social change that emphasizes the balance between spirituality, science, and civilization building [40]. Therefore, Mas Mansur's thought can be understood as an important bridge between the classical Islamic tradition and the demands of modernity that require Muslims to continue to move forward intellectually and socially.

Table 3. Social Criticism and Progressive Islam

Aspects	Criticism of Mas Mansur	Thought Solutions	Impact
Economy	Poor & Passive People	Islamic work ethic	Economic progress
Education	The "Acceptance" Mentality	Rationalization of the teachings	Productivity of the people
Religious interpretation	Domination of the hereafter	World-hereafter balance	Islamic Moderation
Social	Fatalism	Social activism	Transforming society
Thoughts	Textualism	Contextualization	Progressive Islam

K.H. Mas Mansur's thinking in social criticism and religious rationalization shows that Islam cannot be understood narrowly as a ritual system only, but must be positioned as an active and progressive civilization-forming force. He succeeded in shifting the perspective of the ummah from an orientation that emphasizes the hereafter too much to a balance between the world and the hereafter, so that the world is understood as a space of work, production, and devotion that is worth worship [41]. In this context, the decline of the ummah is not only seen as a result of external factors, but also as a result of the construction of religious understanding that does not encourage productivity, rationality, and a work ethic. Therefore, Mas Mansur's idea emphasizes the importance of reforming the religious way of thinking so that Muslims are able to get out of social stagnation towards more dynamic progress.

Deep Analysis

The transformation of purification into progress in K.H. Mas Mansur's Salafi thought represents one of the most important intellectual developments in the history of Indonesian Islamic reform. Unlike interpretations that view purification merely as an effort to eradicate shirk, bid'ah, and superstition, Mas Mansur reconstructed purification as a foundation for broader social and civilizational renewal. His thought demonstrates that theological reform and social progress are not contradictory agendas but mutually reinforcing dimensions of Islamic renewal.

The intellectual roots of this transformation can be traced to the synthesis between three major influences in Mas Mansur's scholarly formation: the classical pesantren tradition, the reformist ideas of the Middle East, and the realities of modern urban society. From the pesantren tradition, he inherited respect for scriptural authority and the discipline of Islamic scholarship. From reformist thinkers such as Muhammad Abduh and Rashid Rida, he adopted the principles of ijihad, rational inquiry, and criticism of blind imitation (taqlid). Meanwhile, his engagement with social realities convinced him that religious teachings must contribute directly to solving problems of poverty, ignorance, and social stagnation. A central feature of Mas Mansur's thought is his critique of fatalism. He argued that many Muslims had developed a passive understanding of religion that emphasized ritual observance while neglecting productivity, education, and social responsibility. Such an orientation weakened the community's capacity to compete and progress. Consequently, purification was interpreted not only as theological correction but also as the reconstruction of Muslim consciousness. Faith had to inspire discipline, hard work, intellectual development, and collective advancement [41].

This perspective significantly influenced Muhammadiyah's institutional development. Under Mas Mansur's intellectual leadership, purification became linked to modern education, social welfare programs, organizational reform, and rational da'wah. The movement's commitment to schools, hospitals, and community empowerment reflected a practical application of his belief that Islam should function as a transformative social force. Thus,

Muhammadiyah evolved beyond a purely reformist religious organization into a modern socio-religious movement dedicated to public welfare. Ultimately, Mas Mansur's contribution lies in establishing a model of "progressive purification," where fidelity to Islamic principles becomes the basis for modernization rather than resistance to it. His thought demonstrates that authentic Islamic renewal can preserve theological integrity while simultaneously promoting intellectual openness, social development, and the advancement of civilization.

CONCLUSION

Based on the results of the research, it can be concluded that the transformation of K.H. Mas Mansur's thinking shows a significant shift from the purification paradigm that focuses on the purification of the faith to a progressive Islamic paradigm that emphasizes the rationalization, productivity, and social transformation of the ummah. Purification in his thinking does not stop at theological aspects such as the elimination of shirk, bid'ah, and superstition, but develops into a structural critique of the pattern of social consciousness of the ummah that is passive, fatalistic, and less productive due to the dominance of mysticism, textualism, and the mentality of "panarimo". Through the synthesis of pesantren experiences, Al-Azhar modernism, and urban social realities, Mas Mansur succeeded in formulating Islamic ideas that not only emphasized the purity of monotheism, but also encouraged work ethic, economic rationality, educational reform, and contextualization of religious teachings to be relevant to the challenges of the times. His contribution to Muhammadiyah shows that purification can be transformed into a progressive and institutional ideological force, thus giving birth to the direction of a progressive Islamic movement that integrates spiritual, intellectual, and social dimensions sustainably in building the civilization of the people.

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Author's Contributions

The author solely conceived the research idea, designed the study, collected and analyzed relevant literature, interpreted the findings, and developed the theoretical framework presented in this article. The author was responsible for drafting, revising, and finalizing the manuscript, as well as ensuring the accuracy and integrity of all data and arguments. All stages of the research process, including literature review, critical analysis, manuscript preparation, and final approval for publication, were carried out independently by the author without external assistance.

Conflicts of Interest

The author declares that there are no financial, professional, institutional, or personal conflicts of interest related to this research. The study was conducted independently and objectively, without influence from any funding agency, political organization, commercial entity, or advocacy group. The interpretations and conclusions presented reflect the author's academic judgment and scholarly analysis. The author confirms that no circumstances exist that could improperly affect the

conduct, evaluation, reporting, or publication of the research findings contained in this article.

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