Salafi-Progressive: Islamic Education Thinking Discourses of K.H. Aceng Zakaria

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Abstract:

This research is aimed to analyze K.H. Aceng Zakaria's thought of Islamic education which is focused on his educational practice to the Organization of Persatuan Islam (Persis) from 1975 to 2006. It's very interesting to study K.H. Aceng Zakaria's thought. At least, there are two reasons: *firstly,* there wasn't research which raised the aspect of Persatuan Islam's *'ulama,* especially in thought of educational domain, especially from the third generation. *Secondly,* K.H. Aceng Zakaria is known as an *ulama's* of Persis who gives a lot of contribution in education not only the book but also his creativity to hold any alternative educational forum in term of providing people's interest to learn Islamic knowledge. As one of Persis's *ulama*, his religiosity's thought as same as other Persis *ulama* identical with purification idea which features as well as Salafi or salafiyyah movement. Based on this study shows, this movement often adhered to the number of stigmatizations, such as rigidity, radical attitude, and some of the similar stigma. The assumption justified when reading a book written by Tsaqil bin Shalfiq al-Qasimi entitled "Rooting out *Ahlul Ahwa and Bid'ah*". It's the difference from the stigmatizations, through this research, the writer concludes that the consistency of returning Islamic practice to al-Quran and al-Sunnah tends to push progressive attitude. It's proven through educational views of K.H. Aceng Zakaria which focused into an educational book written by K.H. Aceng Zakaria entitled "*Zad al-Muta'allim*", and his educational practice since he has decided to dedicate his life to the Persis.

Keywords: Islamic education, K.H. Ahmad Aceng Zakaria, Persis, Salafi-progressive

A. Introduction

K.H. Aceng Zakaria is the third generation of the Islamic unity organization (Persis). The early generations of Persis were A. Hassan, Mohammad Natsir and K.H. M. Isa Anshary. They are often included in various literature related to the Persis struggle and the actions of their characters. Then followed by K.H. E. Abdurrahman who is seen as the most influential figure and has the "authority of ijtihad" after the leadership of the three previous figures. This continued until the end of his term as Chairman of the Central Persis Leadership in 1982 (Rosyada, 2016). Persis exactly also often associated with the Salafiyyah or Salafi Movement and representation of one of the modernist-reformist movements who take the approach of 'shock therapy' debate or scientific discussion (*mujadalah*) to purify Islamic teachings from various deviations such as shirk, *khurafah*, *takhayul* and

heresy. This movement was chosen as a result of Islamic thought in Indonesia, characterized by the character of sectarian conflict, between Sunni Sufism and philosophical mysticism, between Sunni and Shia, and between Sunni and esoteric (Zarkasyi, 2008). However, if this conflict is an intellectual conflict, then this is not a problem, because it contains the production of knowledge through the emergence of many religious books and can be used as Islamic heritage books.

K.H. Aceng Zakaria is a modernist-reformist and traditionalist *ulama* who came from a family closely related to pesantren culture. Besides his father as an *ulama*, according to his lineage in the family tree of Buya Haji Sidiq, he is also a cousin of K.H. Yusuf Taujiri, known as a religious leader and independence hero from Garut. His first role in the Persis organization began after K.H. Aceng Zakaria completed his study at Persis 1-2, Bandung under the tutelage of K.H. E. Abdurrahman. He was trusted to teach at his alma mater for 4 years starting from 1970 up to 1974. K.H. Aceng Zakaria chose to return to the Persis Garut considering the advice of his caregivers led by the "Trio din", namely: Syihabuddin, Qomaruddin, and Jamaluddin.

Starting from the arena of debates that often occur between the modernist groups which are often represented by active activists and traditionalist groups, K.H. Aceng Zakaria wrote the conclusion of the contentious issue which later became one of the subject matter in the Persis Pesantren. In madrasah and pesantren as the religious formal education, various religions and diverse perspectives of *ulama* are taught. Islamic religion subjects and religious education are commonly different (Sirait, 2016). However, the urgency of the debate is not the result of winning and losing, but how can one describe their thoughts and opinions argumentatively, logically and systematically, "By memorizing the hadith *man 'amila amalan Laisa' alaihi amruna fahuwa raddun* alone is not enough to be able to easily accuse and accuse label someone doing "heresy", so one of his words. In the context of education, K.H Aceng Zakaria's view aims to instill a critical and progressive attitude in students. This is needed to convince the public of words and attitudes that are wise, critical and argumentative.

The whole work was finally combined into a book entitled "*al-Hidayah fi Masail Fiqhiyyah Mut'aradihah*". Besides being given a preface by KH Latief Muchtar (4th General Chairperson of Persis), in the latest edition of the book's publication, Prof. Dr Umar Hasyim, a lecturer in Hadith, who once served as Chancellor of the University of Al-Azhar, Egypt, wrote his testimony in the introduction to the book to appreciate it. At the preamble of the book in general, KH Aceng Zakaria stressed the importance of instilling beliefs about the absolute truth of Islamic teachings in the Qur'an and the Sunnah of his prophet with validity (*Saheeh*) through a hadith test (*takhrij*), the Prophet's instructions in a hadith narrated by Ibn Majah to restore affairs the teachings of Islam to the Prophet commented on KH Aceng Zakaria by saying that Muslims could not return the affairs of carrying out the teachings of Islam to the syeikh (*masyayikh*), *madzahib*, organization, reason, feelings (*syu'ur*), and habits. Persis contended that the Salafi exercised a rational thought, which is, emphasis on returning to the Qur'an and Sunnah; supporting the jihad and ijtihad; and fighting against *bid'ah, khurafat, taqlīd*; through various methods of da'wah, including education, preaching and publications (Wahid, 2012). Moreover, the worship is something that must be accepted too as is as stated in al-Qur'an and al-Sunnah (Zuhairini, 1995).

To analyze the thought of Islamic education of K.H. Aceng Zakaria from nature and style, usually better known as the flow of educational philosophy. Dewey (1923) divides the flow of educational philosophy in conservative (traditional) and progressive (modern). Theodore Brameld as quoted by Zuhairini divides the flow of philosophy on conservative and modern (Zuhairini, 1995). Conservative flow according to Dewey is very traditional in looking at education (Dewey, 1923). The flow of education is rigid, does not accept change (passive action), intolerance of different things (intolerant with a divergence), is bound to teaching that already exists (dependent with the last doctrine), does not care about the development of knowledge (careless with the knowledge), do not

accept criticism (cover with critical). In this current context, Muslims must utilize the modern technology which refers to the concept of Qur'an, such as *ummah wasaṭ* or *ummah muqtaṣidah* and become "Moderate community" (Rusli, 2015).

Progressivism is a part of the modern flow in the philosophy of education is related to the liberal ideology of life. This flow according to Dewey seeks to develop the principle of progressivism in all realities, especially in life. All things have practical value. Because this school is concerned with its practical value, it is also called Pragmatism. This flow also develops a human personality, so it is called the flow of Instrumentalism. Besides, the flow of Progressivism is also known as Experimentalism; because this school tries to test truth by practicing the principle of exhibition. Therefore, this flow has progressed in the fields of life sciences, anthropology, and psychology (Dewey, 1923).

In line with the salafi progressive, Zuhairini (1995) said that the concept of progressivism is flexible in understanding every change of life and is not bound by doctrine, have a curiosity, tolerant and open-minded. Rusli (2015) claimed that the practice of progressive salafi in Online Fatwa as the proven of intellectual influence of the Muslims reformist whose spread to the Muslim scholars in the contemporary world. Wahid (2012) discussed the contestation between the established forces of religious authority and the newly emerging salafis. This issue could be due to the fact that Salafism and reformist organizations share the same slogan of purification in Islamic doctrines to return to the Qur'an and the hadith. One example of these is the *Mubahathah* held between Pesis and Salafis which demonstrating the struggle of religious authority.

In education, the methods used and taught by K.H. Aceng Zakaria in exploring the material presented in the book are the case-study method or problem-solving method and the model of advocacy teaching or what so-called student-centred advocacy learning (Hamalik, 2004). Judging from its nature, the two methods and learning models are democratic methods that are widely developed in modern education systems that tend to center on students (student-centred learning). Moreover, in Islamic education, Istriyani and Yuliatun (2016) stated that learning source or textbook is one of important things to overcome the turmoil of Islamic doctrine by regard to the synergy of government, Islamic organizations, and institutions of higher education. So the learning objectives can be achieved, and the students be able to participate, so be actively involved in learning (Rosyada, 2016).

Based on above statements, K.H Aceng Zakaria's thoughts and ideas seem worthy of being observed, discussed, and investigated because of his progressive and moderate style of thinking and adhering to the Qur'an and As-Sunnah. Additionally, K.H Aceng Zakaria who is exactly the most productive *Ulama* in producing many works; reviewed and made the decisions of *Dewan Hisbah Persatuan Islam;* wrote Kitab *Mabadi fi 'Ilmi al-Nahwi wa al-Sharfi, al-Muyassar fi 'Ilmi al-Nahwi, al-Kafi fi 'Ilmi al-Sharfi* and a series of other books related to pesantren education, ranging from *faraidh, manthiq, 'ulum al-Qur'an, ushul fiqh,* to the necessity of hadith, da'wah books: wrote three language versions of prayer guides (Arabic, Sundanese, Indonesian); wrote a three-language dictionary; wrote preaching material for preachers and preachers; wrote the ethics of a Muslim's life; wrote freelance responsive books: *Haramkah isbal dan wajibkah janggut*? Which reveals the nature of the creed and bai'at has become part of a series of works that have been written. Meanwhile, the representation of K.H Aceng Zakaria's educational thought entitled *"Zad al-Muta'allim"*.

If figuring out from the explanation above, this study is concerning about the Islamic Education from K.H. Aceng Zakaria, especially in the view of Salafi-Progressive. The perspective outlined of the work of K.H. Aceng Zakaria from his book entitled Zad al-Muta'allim, it can be categorized in the style of Islamic education thought that stands alone which still holds fast to the spirit of the Qur'an and al-Hadith.

It is known from the opinions expressed by Langgulung (1986) who stated that from the perspective of the literature of thought, that is, a person can be divided into four parts, namely: First, the style of educational thought which was originally presented in the *fiqh*, interpretation, and hadith which became a concern and educational touch. This model was represented by Ibn Hazm (384-456 H) through his *al-Mufashshal fi al-Milal wa al-Ahwa wa al-Nihal*. Second, the literary style of educational thought. An example of the thought is 'Abdullah bin al-Muqaffa (106-142 H), as outlined in his work entitled *Risalat al-Shahabah*. Third, the style of philosophical Islamic education thought, as it was developed by the Mu'tazilah and Ikhwan al-Shafa. Among the philosophers who wrote their works in this style were Alkindi (259 H / 873 AD), al-Farabi (339 H / 951 AD), Ibn Sina (432 H / 1027 AD), al-Ghazali (505 H / 1111 AD), Ibn Rushd (599 AH / 198 CE), and Ibn Khaldun (808 AH / 1406 CE). Fourth, the thought of Islamic education which is independent and different from the three previous styles, but still guides the Qur'an and al-Hadith. This fourth pattern is shown from the work of Muhammad bin Sahnun (256 H / 871 AD), in *Adab al-Mu'allimin*, and Burhan al-Din al-Zarnuji (571 H), in the *Ta'lim al-Muta'allim Tariq al -Ta'allum* (Langgulung, 1986). Therefore, the researcher believes that the research entitled "Educational Progressivism: Discourse on Islamic Education Thought K.H. Aceng Zakaria " is worth doing.

B. Literature Review
1. Curriculum Vitae and Education K.H. Aceng Zakaria

KH.Aceng Zakaria who was born on 11 October 1948 was a teacher known in his birthplace, Garut. The son of a prominent *ulama* named KH. Ahmad Kurkhi managed to educate him in a religious and educated environment. Currently, he lives in Jalan Kudangsari Rancabango II Tarogong Garut 44151 (Amalia, 2017). K.H. Aceng Zakaria began his education at SR (*Sekolah Rakyat*, Public School) Babakan Loa Garut and graduated from the school in 1967. He could read *Kitab Kuning* and succeed in completing his special reading such as the book by Safinah, and Tijan Jurumiyah and Imriti. After graduating SR, his parents and brother advised him not to continue to junior high school or Madrasah. Finally, he chose to continue studying religion in his home while helping his parents in the fields and gardens (Ramayulis & Nizar, 2005). He was also active in PII (Indonesian Islamic Students) Wanaraja and often gave lectures in front of the community. Besides that, he actively taught *Kitab Kuning* to students around his house.

In 1969, he continued his studies at Persis Pajagalan, Bandung (Ramayulis & Nizar, 2005). His expertise in reading the *Kitab Kuning*, caused him to be allowed to sit directly in class 1 Muallimin (Aliyyah). Armed with this ability also at the same time delivering it, he could complete his formal school for only 1.5 years. Then K.H.E. Abdurrahman assigned him to devote his knowledge to the Pajagalan Islamic Boarding School. Besides teaching, he also used the opportunity to study books that contained knowledge he had not yet obtained from K.H.E. Abdurrahman. Books such as Tafsir Ibn Kathir learned directly with K.H.E. Abdurrahman. During his busy schedule, he also made a summary of study materials, such as Nahwiyyah and Musthalah Hadith. Writing has become his hobby since studying Al Qur'an with his father by writing the *khulâshah* (summary) of the book he has learned.

His work of the Persis Chairperson in the form of a book is approximately 60 titles. Various books he wrote such as *Nahwu, Sharf, Usul Fiqh, Musthalah Hadith, Muqâranah Fiqh, Tafsir*, and educational books, as well as books with contemporary themes. This gives an overview of the breadth of mastery of their knowledge in various fields. The breadth of his knowledge obtained from his teacher along with the reading results from the books he read, made him often a speaker at Guntur Garut Islamic Boarding School. Besides that, he was also involved in discussions about *fiqh* issues with scholars of Garut such as Ajengan Karhi, Ajengan Ade, and Ajengan Sulaiman. The favourite debate is about reading *Al-Fatihah* for the congregational prayers, as well as the *qunut*

reading (Ramayulis & Nizar, 2005). On the other hand, the effect of the vastness of his knowledge, causing him to be very critical and careful in debating and becoming a hot issue discussed by the leaders of Garut scholars. In 1975, K.H. Aceng Zakaria at the request of Mrs Aminah Dahlan who was one of the founders of the first Persis pesantren in Garut, he moved to Garut. He often does *da'wah* activities in Garut to overcome the condition of Muslims who have not been able to leave the culture of superstition (Ramayulis & Nizar, 2005). His lecture was also delivered by a radio station in Garut. His busy schedule does not make him have any time especially in broadcasting Islam. Every Friday night he teaches his knowledge to the teachers and preachers who exist at that time, especially relating *nahwiyyah, Fiqh* and interpretation. During Ramadan, the teachers and *da'wah* instructors are invited to complete the *nahwiyyah* lessons which he composed himself while studying at Pajagalan Bandung.

2. K.H.Aceng Zakaria's Creation

K.H. Aceng Zakaria is a very prolific scholar of writing. He has written dozens of books. As for his works, among others: *Al-Hidayah Fi Masail Fiqhiyyah Mutaa'ridhah; Mabadi fi 'Ilmi an-Nahwi wa Sharfi; Al-Muyassar fi 'Ilmi an-Nahwi 1; Mahfuzhat an-Nahwi; Al-Muyassar fi 'Ilmi an-Nahwi 2 ; Al-Muyassar fi 'Ilmi an-Nahwi 3; Al-Kafi fi Ilmi as-Sharfi Jilid 1; Al-Kafi fi Ilmi as-Sharfi Jilid 2; Al-Kafi fi Ilmi as-Sharfi Jilid 3; Ilmu Tauhid jilid 1 Ilmu Tauhid jilid 2; Ilmu Tauhid jilid 3; Tarbiyah an-Nisa; Dirasat Manhajiyah fi Fiqh al-Mar'ah ash-Shalihah; At-Tibyan fi Ma'na al-Jama'ah wa asy-Syahadat wa al-Bai'at wa al-Khilafah; Al-Bayan fi 'Ulumil Quran; Kitab al-I'rab fi Qawa'id al-Lughah al-'Arabiya; Majmu'atu ad-Durus; Al-Asas fi 'Ilmi al-Faraid; Al-Mabadi al-Awwaliyah fi 'Ilmi Musthalah al-Hadita; Ilmu Mantiq; Al-Mukhtarat min al-Ad'iyyat wa al-Fiqh wa at-Tafsir; Zad al-Muta'allim; Kitab al-Adab: Dirasat Manhajiyah fi Syakhshiyat al-Muslim ; Ushul al-Fiqh (Li Tamhid al-Muballlighin); Musthalah al-Hadits (Li Tamhid al-Muballlighin); Ahkam al-Quran (Li Tamhid al-Muballlighin); Kitab al-Adab (Li Tamhid al-Muballlighin); Al-Baits al-Mughits fi Hifzhi al-Hadits; Menguak Hakikat Syahadat, Baiat dan Jamaah Muslimin; Etika Hidup Seorang Muslim; Etika Bisnis dalam Islam; Tarbiyah Nisa; Panduan Hidup bagi Wanita Shalehah; Adakah Tasyahud Awwal pada Shalat Tarawih 4-4-3?; Do'a-Do'a Shalat (Indonesia); Do'a-do'a Shalat (Sunda); Do`a -Do`a Sehari-hari; Do'a Haji dan Umrah; Pokok-pokok Ilmu Tauhid Jilid 1; Pokok-pokok Ilmu Tauhid Jilid 2; Pokok-pokok Ilmu Tauhid Jilid 3; Belajar Nahwu Sistem 40 Jam; Belajar Tashrif Sistem 20 Jam; Upaya Meraih Husnul Khatimah di Usia Senja; Kesalahan Umum dalam Pelaksanaan Ibadah Shalat; Kamus Tiga Bahasa (Indonesia – Arab – Inggris); Tafsir Al-Fatihah; Dasar-dasar Ilmu Tajiwid; Risalah Shalat; Materi Dakwah; Bekal bagi Para Da'I; Materi Dakwah; Bekal bagi para Dai dan Mubaligh 2; Jabatanku, Ibadahku; Sakitku, Ibadahku; Makna Kembali kepada Al-Quran & As-Sunnah; Studi Aliran Sesat dan Menyesatkan; Manusia dan Problematika Hidupnya; Fatwa-fatwa Seputar Ramadhan; Al-Fatawa Jilid 1; Al-Fatawa Jilid 2; Al-Fatawa Jilid 3; Al-Fatawa Jilid 4; Prinsip-prinsip Akhlaq Mulia 1; Bahaya & Manfaat Cinta Dunia* (Ramayulis & Nizar, 2005).

C. Research Methodology

In terms of the data and how to analyze it, this type of research includes qualitative research, to produce the discovery of Islamic Education thought of K.H Aceng Zakaria (Moleong, 2007). Retrieval of data, in this study, naturally by not manipulating conditions. Descriptive-analytic research methods are used in this study, where this study describes the data and phenomena that have been collected and analyzed from the initial presentation to completion (Sugiyono, 2008). While the philosophical approach is used in this study to find the concept of Islamic education K.H. Aceng Zakaria, a sociological approach to explain the relationship between the product of his educational thought and the social, political, and other influencing situations, and the historical approach to find information about his background the emergence of the concept of Islamic education and the factors that influence it (Nata & Fauzan, 2005).

D. Findings and Discussion
1. Progressive Pattern of K.H. Aceng Zakaria Thought

Education in principle contains the interaction between educators and students to realize educational goals. The intertwined interaction involved a process that was formulated in some fundamental questions namely: what were the goals of education? Who is meant by educators and students? And how is the educational interaction process? These questions naturally require basic answers. To develop a definitive formula to answer the questions above, in the world of education there are several schools of education that have different emphases.

Firstly, *Perennialism*, a school that emphasizes the development and creation of superior thinkers of all time (Rosyada, 2016). *Secondly*, the Idealism Flow, the understanding which believes that the truth comes from God so that education according to this school is applied with maximum discipline, the rules are applied strictly with the appropriate punishment mechanism. Intellectual education is prioritized by setting high-quality standards. *Thirdly*, Realism Flow, this flow aims to find the truth through observation and scientific research. The quality of human life can be improved through the advancement of science and technology. The purpose of life is to improve life through scientific research. *Fourthly*, Pragmatism Flow, this flow is also called the flow of instrumentalism or utilitarianism which argues that man-made is based on his experience. In educational praxis, the most important thing is 'how to think' not 'what to think'. *Fifthly*, Existentialism Flow, this flow prioritizes individuals as a factor in determining what is good and right. The norms and measures of truth and free good are determined by each individual (Rosyada, 2016). In addition to the above classification according to Glenys G. Unruh and Adolph Unruh as quoted by Dede Rosyada, other classifications state that in education there are four schools of educational philosophy, namely: Perennialism, Essentialism, Reconstructionism, and Progressivism (Rosyada, 2016). The last of these classifications is that the flow of progressivism will be the focus of further discussion.

The philosophy that is built by the flow of progressivism in education is that education must be built on the principle that humans are social beings who have the best learning ability through various real activities with other human groups. From this side, the striking similarity between progressivism and humanism education focuses on humanizing efforts. The word progressive is synonymous with resistance to all things that are traditional, rigid and unwilling to accept change. Progressive means always moving towards progress, directed towards improving the present situation and continuing to show improvement and increase (Hamalik, 2004). The dynamics of science, technology, industrialization and science that are believed to be the change trigger for Islamic climate (Ahmad, 2019). So that, progressive is synonymous with modernism. Islamic Union (Persis) is a Modernist and Reformist Islamic movement. So, all activities carried out by all components Exactly, no exception K.H. Aceng Zakaria will certainly reflect how Persis leads the dynamics of thought that are not rigid and are always ready to transform in line with the guidance of the Qur'an and Sunnah.

As a Persis activist and scholar, the view of K.H. Aceng Zakaria cannot be separated from the ideological views of this organization. In general, the passion of the ijtihad Persis *ulama* began to be apparent after the death of K.H.E. Abdurrahman, it can be said that there are no Exact *Ulama* who are made uneasy by all matters relating to respect and reticence because they are bound by the teacher and student relations. Santris of Salafi easily talked with their *ustadh* without nervousness. While, the *santri* in the traditional pesantren respect their kyai excessively, expressed by several acts such as kissing hands (*taqbīl*), preparing sandals when the kyai wants to go out of the mosque, and give massage to the kyai before teaching. In addition, to honor, these attitudes aim at acquiring the blessing from the kyai. The students believe that by respecting and serving the kyai, they will receive God's blessing through them (Wahid, 2012). One of the most obvious indicators is seen in the structural composition of the Persis Hisbah Council, which is dominated by students of K.H. E.

Abdurrahman, including K.H. Aceng Zakaria. As an activist and scholar of Persis, K.H. Aceng Zakaria is known for his style of educational thought that is not rigid (progressive). However, the pattern of educational progressivism is K.H. Aceng Zakaria is certainly different from the pattern of progressivism Jhon Dewey who is also a follower of Pragmatism, which measures the truth depending on its benefits. Meanwhile, the truth according to K.H. Aceng Zakaria originates from al-Qur'an and al-Sunnah, so that in his book *al-Hidayah fi Masa'ila Fiqhiyyah Muta'aridhah*, K.H. Aceng Zakaria wrote a subchapter-*'amru bi al-tamassuki bi al-Qur'an wa al-Sunnah*, which is an order to uphold al-Qur'an and al-Sunnah (Hook, 1994).

Based on all the descriptions above, the researcher concludes that the thought of Islamic education K.H. Aceng Zakaria has a Salafi-progressive pattern. For the next researcher will highlight all the views, ideas, ideas and thoughts of K.H. Aceng Zakaria to explain this conclusion through his work in the form of the educational book content of *Zad al-Muta'allim* (Hook, 1994), and Second, the practical experience of K.H education. Aceng Zakaria. Then descriptively it will be explained why the conclusion can emerge. There are 5 main components of formal education, namely the goals of education, educators, students, tools and educational environment (Barnadib, 1982). Besides, the education component consists of goals, educators, students, educational materials, methods, evaluations, time of implementation, level of education, and implementation (Langgulung, 1986).

The education component referred to here, exclusively, although it does not mean to confirm the views of educational experts who are considered competent, is entirely sourced from the views of K.H. Aceng Zakaria. His educational views as previously described, in writing, were recorded in the book *Zad al-Muta'allim*. Meanwhile, the educational praxis was not all developed in the book. But from the main source of research elaboration, it can be concluded that the educational component according to K.H. Aceng Zakaria covers educational goals, curriculum, educators, educational institutions, and school culture. According to K.H. Aceng Zakaria, the goal of Islamic education in principle is to produce a generation of Muslims who *tafaqquh fiddin* in the broadest sense following the guidance of Islamic teachings. The statement is not without meaning and void of meaning, because many people understand the meaning *of tafaqquh fiddin* as a narrow understanding of religious principles so that an understanding is born that in addition to the sciences that are narrowly caged as religious knowledge do not need to be studied. This is apparently what raises additional questions "in the broadest sense" so that it can be understood that towards *tafaqquh fiddin* should not be confined by narrow understandings which in turn gives birth to scientific arrogance (Hook, 1994)

The purpose of education in the view of K.H. Aceng Zakaria is not solely oriented to the fulfilment of needs that are empty of meaning. Education is the process by which humans try to respond to Allah's commands. That is, education for Muslims is a necessity and is part of his life as a servant of Allah. The purpose of human creation as confirmed by Allah. in the Al-Qur'an is to devote all the grace that Allah has bestowed on him only to serve Allah Almighty. That is the essence of why humans were created (Hook, 1994). Furthermore, because worship is definitively interpreted as all forms of getting closer to Allah. which is realized by carrying out all the commands of God and trying to stay away from His prohibitions (Hook, 1994). Meanwhile, to be able to carry out God's commands and stay away from all the prohibitions of Allah. it will not be possible unless Muslims understand the rules of command and prohibition both contained in the Al-Qur'an and Al-Hadith. So, this is where education is needed.

Tafaqquh fiddinn as a goal is an 'intermediate' goal that connects it with the real goal of serving Allah. Although its position is only at an intermediate goal, it is believed that this is where all the realistic-implementation education processes are carried out. The desired target of achievement in Islamic education which real size lies in the level of human understanding. The purpose of this is what was also spoken from the Prophet Rasulullah SAW. Praying for a friend, so that he is understood by God about all matters of his religion (*yufaqqihu fiddin*). Because, whoever does not

tafaquh fiddin, means that Allah does not want good for him. Another case with Progressivism education, the purpose to be built this flow is everything that aims for the good of the community, in other words, the purpose of education according to Progressivism flow, especially those carried by John Dewey, is social aims. Thus, if education is a process towards change, then the change meant by this flow is a change in society (social transformation).

Education is a tool of social transformation in the concept initiated by John Dewey because through organized teaching students can recognize their abilities and strengths, and continue to seek the truth (Dewey, 1923). Besides, in school, they are also taught the courage to defend the truth when questioned and taught certain skills both for make how that truth becomes more persuasive and widespread public and for its distortions (Hook, 1994). The direction of education in John Dewey's conception is intended to develop the potential of students to grow into people who can think critically and can provide their assessment of various situations faced, reflect on it, and then make it a foundation for integrating themselves as beings in the world, and even shape the reality itself. Education is not just encouraging people to accept and adapt to reality but to help make their history. In other words, education will direct humans not only to have adaptive abilities in their environment but can reconstruct, even deconstruct them so that humans can live in a democratic social order, providing equal opportunities for everyone without exception to play an active role and always making adjustments flexible in its institution through its interactions and various forms of life. Therefore, according to John Dewey's school education is more directed at forming a democratic society (Dewey, 1923).

The intersection above that explains the position of *tafaqquh fiddin* as the goal of 'between' the ideal goal to be grounded. As is known, the ideal goal of Islamic education is complete devotion or full self-serving of Allah, because all efforts to make human beings become abid are the goals the highest level of education in Islam (Langgulung, 1986). The objective of Islamic education is basically to establishment the mindset, attitudes, and behavior of Islamic through the integration of Islam views and life needs (Utaminingsih, et. al., 2017). The position of *tafaqquh fiddin* has become very strategic in bridging the relationship of humans as a whole in a broad spectrum with the ideal goals that should be achieved. The purpose of this "between" is then in the continuation of the above verse connected directly with human social responsibility to "transmit" his understanding of the signals and signs of life and transcendence that must be sterile from all elements of defiance, leaving orders, committing immoral acts. In line with it, Hasbiyallah, et. al., (2017) stated in order to make a good Indonesian Muslim in Islamic humanity by way of the principle of *al-Ghayah wa al-Wasail* (goals and methods) as a means of achieving Islamic goals, by emphasizing the principles of *tasamuh* (tolerance), *tawazun* (balance), and *iidal* (fair). Likewise in Persis, the Salaf's core method is the reform movement including purification of *aqīdah*, worship purification, and *mu'āmalah* (Wahid, 2012). So that, becoming "*tafaqquh*" automatically breeds social responsibility like *tasamuh, tawazun, iidal*, and *muamalah*. Becoming *tafaqquh* means having to do progressively, preparing education for the wider community, serving the transforming society.

The concept of progressivism education and Islamic education meeting point precisely lies in the aspect of the intermediate objectives as stated by K.H Aceng Zakaria. The concept of *tafaqquh* is possible to give birth to a progressive attitude. Related to curriculum, K.H. Aceng Zakaria did not make specific formulations regarding the curriculum. Although it did not describe the overall meaning of the curriculum and all its components, the curriculum was more or less covers several matters relating to subjects, learning strategies and methods, and evaluation of learning. Noting the position of knowledge that is so vital for the life of a Muslim, K.H. Aceng Zakaria is of the view, teaching material is something that should get serious attention. From its benefits and urgency for Islamic education, and bearing in mind that the basic teachings of Islam are sourced from the Qur'an and al-Hadith, the most important subjects taught and studied are all lessons directly related to the

process of understanding the Qur'an and al-Hadith. Besides, the fundamental belief held by K.H. Aceng Zakaria is resting and restoring the purity of Islamic teachings as stated in the Qur'an and al-Hadith is a commitment that cannot be contested. It is the basic idea, studying all matters related to al-Qur'an and al-Hadith are considered main (Ramayulis & Nizar, 2005).

Besides, Arabic is a subject that occupies a very important position. When studying al-Qur'an and al-Hadith the law is *fardhu 'ain,* while learning sources of the Qur'an and al-Hadith are still written in Arabic, then learning Arabic is also important. Because it is impossible to understand sources that speak Arabic without good mastery of Arabic (Munawwir & Munawwir, 1984). Aspects of Arabic linguistic as the language of Qur'an have succeeded in making intellectual connections between scholars in classical and modern era. This has shown a profound intellectual effort that creates broad space for freedom of thought, as the results, liberal thought be the product of Islamic civilization (Setiawan, 2007). Thus, in the view of K.H. Aceng Zakaria in terms of subjects or teaching material contained in the curriculum should refer to hierarchically starting from the sciences related to the Qur'an and Al-Hadith then Arabic and subjects that helped strengthen the understanding of the Qur'an and Al-Hadith. However, it does not automatically mean that other subjects are not important to learn. These sequences are not intended to deny the urgency contained in other subjects, because it turns out recognized or not to transmit subjects related to Qur'an and Al-Hadith in recent information development needs more supporting knowledge so that interest and from the pull of the main mission can still be maintained. For example, the need to include computer subjects and other general lessons.

Priority for studying subjects that are directly related to the understanding of the Qur'an as stated by K.H. Aceng Zakaria in the view of Muhammad Faishal Ali Sa'ud was considered appropriate. Because according to him the Qur'anic curriculum was the differentiator between the Islamic education curriculum and other educational curriculums (Sutikno, 2007). The statement was strengthened by Muhammad Fadhil's opinion -Jamali as quoted by Ramayulis (2002) that "al-Qur'an al-Karīm is the greatest book which is the source of the philosophy of education and teaching for Muslims (Ramayulis & Nizar, 2005). The Islamic education curriculum should be arranged according to al-Qurāan al-Karīm coupled with al-Hadīts which completes it ". The fundamental principle that illustrates the normative relationship between the Islamic education curriculum and the Qur'an as its source, is confirmed by Langgulung who states that dualism in the form of religious and secular subjects is not a feature of education according to the Qur'an. According to him, even if dualism is it happens because of socio-political factors, both from inside and outside. The greatness of Allah (verse) is not only found in the Qur'an but also humans and the universe. So, what should come first is the revealed words, which are automatically categorized as the first subjects that must be present in the education curriculum. The subject referred to and directly related to the first category according to Langgulung, is al-Qur'an, al-Hadith in addition to Arabic. Educational experts call it the term revealed knowledge (Langgulung, 1986).

About the strategies and methods that must be used to dynamize learning activities. K.H Aceng Zakaria did not formulate theoretically about what strategies and methods. Strategic formulas and learning methods practised by him in terms and concepts of modern education, it seems that theoretical links can be found. As an *Ulama* with a pile of experiences and experiences wrestle the hustle and bustle of learning in a traditional boarding school environment and contact with the progressive education patterns of the reformist modernist organization, Persis. K.H. Aceng Zakaria was able to elaborate on the learning praxis that he often taught and taught to his students. In principle, according to K.H. Aceng Zakaria, learning must be supported by a variety of strategies, approaches, and methods (Sugiyono, 2008). That is, all of these strategies have become part of the strategies implemented by KH Aceng Zakaria in his educational praxis.

According to him, the best learning is not to treat students as objects that only have the obligation to memorize everything taught by the teacher without having to know what it means functionally for students. 'Meaningful Learning' can be effectively carried out when it is linked to the cognitive structure of the students. By quoting a message from a friend of Ibn Abbas R.A., K.H. Aceng Zakaria seems to be trying to say that meaningful learning is learning that involves students, one of which is by connecting what will be taught with the knowledge students have. Learning strategies like this are technically generally implemented using the Apperception and Questioning methods in the contextual learning approach (Hamalik, 2004; Langgulung, 1986; Ramayulis & Nizar, 2005; Rosyada, 2016; Tafsir, 2010; Zuhairini, 1995).

Besides that, K.H. Aceng Zakaria views that the achievement of learning goals does not always depend on the teacher. Sometimes students must be taught the ability to solve problems, especially directly related to problems that occur in society. Huda and Kartanegara (2015) states that although the teacher is the most righteous example, the important role during the education process requires the interaction of both the teacher and students to do what is permitted in Islam and keep away from what is prohibited in Islam. In fiqh learning, for example, K.H. Aceng Zakaria often does not answer students' questions. This is deliberately done so that students try to first identify the problems and problems they face and then try to solve them through the method of discussion. small groups with diverse problems. Every two groups bring the same problem by carrying out different arguments. It is not uncommon to turn on the passion of learning, K.H. Aceng Zakaria himself challenged the debate with students (*santri*). In the world of education, the method applied by K.H. Aceng Zakaria is known as the problem-solving method and the model of advocacy learning (Hamalik, 2004; Jogiyanto, 2006; Rosyada, 2016).

However, K.H. Aceng Zakaria still maintains the tradition of pesantren while still using the bandongan and sorogan methods in learning. The sorogan method according to K.H. Aceng Zakaria, demands mastery learning and demands individual abilities in mastering certain branches of knowledge (competency) (Sugiyono, 2008). K.H. Aceng Zakaria views learning strategies and methods as something very vital that functionally directly influences the achievement of learning objectives. The philosophy of learning that must be held is "make it easy and don't complicate!" The question of which strategy and method work best, K.H. Aceng Zakaria views all strategies and methods as having their advantages, the most important thing is that learning must be able to be not boring, but meaningful, fun, and memorable to students. That can be achieved one of them by using strategies and methods that are not monotonous but must be diverse (Ramayulis & Nizar, 2005).

As for learning strategies and methods, learning evaluation is an inseparable part of a curriculum building. An understanding of evaluation should not be obscured by the term measurement (measurement) which is oriented towards comparing a student's learning outcomes with a predetermined measure, called the evaluation standard (Shaleh, 2000). The above is in line with K.H Aceng Zakaria view. He thinks that an evaluation should not just measure one aspect by ignoring other aspects. Evaluation should not always be interpreted as the process of taking and determining the value symbolized by numbers. Comprehensively, evaluation is very necessary to monitor the development of students in an educational process must be measured and evaluated which refers to what is called K.H. Aceng Zakaria as "*ilman wa sulûkan*" (Ramayulis & Nizar, 2005). *'Ilman'* means that the apprentice evaluated is the acquisition of knowledge that is controlled by students, in other words, oriented to the measurement of cognitive aspects. Whereas *'Sulukan'* which means behaviour (Munawwir & Munawwir, 1984), it is intended that the evaluation carried out must also pay attention to aspects of the morals, morals, and behaviour of students.

The education component that might be considered as the spearhead of the success of an educational process is the educator. In English, there are several terms whose meaning is close to the term educator, including teacher, which means teacher or instructor, and tutor meaning private

teacher or teacher who teaches at home (Echols, 1995). While in Arabic, we encounter several terms such as *mudarris, ustadz, mu'allim, mu'addib* (Nata & Fauzan, 2005). Educators in the definition of any version, both Western and Islamic theory are those who are responsible for children's development students (Tafsir, 2010), or simply can be said that educators are educators (Langgulung, 1986; Nata & Fauzan, 2005) states, that the so-called educators are people who deliberately influence others to achieve a higher level of humanity. Or it can be said that educators are more mature people who can bring students towards maturity.

Educators in the K.H. Aceng Zakaria view is the spearhead of the ongoing education process. Teachers who have seen children as individuals with all their differences will be different from teachers who view the students as social creatures. Different views will give the different approaches and it is going to get the different results (Indriyanti et al., 2015). For this reason, an educator also must have personal skills (morals), he also must master the profession he is engaged in. In other words, an educator must have at least two competencies, namely 1) Personality competence, 2) Professional Competence. Both are part of the duties and responsibilities that must be carried by educators. With a simple expression, K.H. Aceng Zakaria said that an educator must have the qualities of *ra'uf*, *rahim*, and *aziz* at the same time (Ramayulis & Nizar, 2005). As in the Qur'an, surah ar-Rahman verses 1-4, there are some figures about the character of educators in accordance with Islamic teachings are the value of compassion, character education, moral education and moral education that aims to develop the ability of students to provide good and bad decisions and realize that goodness in everyday life (Zahra et al., 2020). Personality competence referred to here can be described as the occurrence of the internalization of spiritual values into the personality of the educator. The educator in the view of K.H. Aceng Zakaria plays a key role in transmitting spiritual values to students. Because education is in the view of K.H. Aceng Zakaria is part of preaching activities.

In other words, educators are preachers, so as a preacher, he must have spiritual and professional abilities at the same time. As Nasution emphasized, educators must be able to be the model of the subjects they teach, they must be able to be an example of the attitudes and behaviours he teaches to students. Or in other words, educators must become role models for all their students, those who teach with the knowledge and understanding they have. So, he is also the first person to do it. Asnawi has a line statement that educators is not just to teach highly technical, but to educate, to form the students who behave noble, good, honest and able to develop their potential (Asnawi, 2012). Az-Zarnuji viewed that teacher is the one of main basis of *ta'dzim* element, it is because of the most righteous example in going through religious and high morality way of life (Huda & Kartanegara, 2015). According to K.H. Aceng Zakaria, educators who are unable or even less willing to be role models, he is a destroyer of Islamic teachings. His statement was confirmed by quoting two words of Allah, in Surah Al-Baqarah verse 44 and Surah Ash-Shaf verse 2-3: "Why do you tell other people (work) services, while you forget yourself (obligations) yourself, even though you read the Book (Torah)? Then do you not think? "why do you say something that you do not do? It is a very great hatred in the sight of Allah that you say anything you do not do."

Educators who cannot be role models are like candles, they illuminate other people but they are destroyed because they illuminate others (Handayani & Fauzi, 2019). K.H. Aceng Zakaria gives a term for typical educators like this as "*ulama*" (bicycle lights) (Ramayulis & Nizar, 2005). Furthermore, educators are figures who must always try to avoid acts that are not useful especially those who are denounced and forbidden in Islam. And personally, educators must always get closer to Allah. The work of educating is *da'wah*. Educating must prioritize sincerity and sincerity. An educator must not make the work of educating a field of commerciality. Because this, concentration and excitement in carrying out the task of educating will be disrupted.

In other words, what is meant by the personality competence of an educator is the ability of educators to internalize the teachings of Islam as outlined in the Qur'an and exemplified by the Prophet. in his personal and professional life. While the professional competency that must be possessed by a teacher can be described as the ability of educators to provide all educational services following their professional capacity. Aceng Zakaria, first, an educator must have competence *ra'uf* (sponsors), *rahim* (merciful), and *aziz* (strict) at the same time. Second, educators must have a minimum capacity of *qawi* (strong) and *amin* (trusted). As the word of Allah SWT in Surah Al-Qashash verse 26 (Ramayulis & Nizar, 2005). The competence referred to here as complete competence. It means an educator according to the concept implicit in the word of Allah. above, must have an educational ability that was born from its ability to internalize the spiritual values of Islamic teachings. Ibn Jamaah called it "*shifat Mihaniyyah*" (*professional characteristic*). An educator who has professional competence must at least have the intellectual capacity or technical skills, and emotional capacity.

In K.H Aceng Zakaria's view, intellectual capacity or skills can be described as; not stopping learning, not being miserly of the knowledge possessed, sorting lessons from the easiest to the difficult, enriching learning by analogy. While technical capacity can be described as; arrange lesson times, connect learning with students' knowledge, teach according to the capacity of students, provide repetition (remedial), and carry out learning with a variety of methods, firmly in applying to learn. And finally, emotional capacity can be described as; grow compassion, help and provide convenience for students, be patient with students, control anger, be democratic, if one recognizes his mistakes and if students are right to say true, and do not feel competed by smart students (Ramayulis & Nizar, 2005). Students are one of the main components of education. Many education experts are currently trying to introduce paradigms and learning approaches that are oriented towards students. The basic idea is to change the old paradigm that treats students as the empty glass that must be filled. Students are always at the position as an object. The new paradigm model and approach to learning are known as "student-centred learning" (Hamalik, 2004; Langgulung, 1986; Rosyada, 2016).

So much attention K.H. Aceng Zakaria on the student component begins with his observation of the large number of students who no longer respect educators. Then, the main foundation of the educational concept is K.H. Aceng Zakaria towards students is how to instill Islamic ethics (Tafsir, 2010). In general, the views of K.H. Aceng Zakaria about students can be simplified into two parts, namely: first, Individual Ethics, which can be described as spiritual ethical standards relating to how students prepare themselves in the educational process and second, Relational Ethics, namely the standards of spiritual ethics related to how students establish educative relationships both with educators and the lessons they face (Ramayulis & Nizar, 2005).

Some things related to Individual Ethics according to K.H. Aceng Zakaria, including; sincere intentions because of Allah, strengthen patience, avoid arrogant attitude, persevere in learning activities, maintain continuity of learning, manage learning time, and avoid immoral acts. While relating to Relational Ethics can be described as; Not ashamed to ask, and ask as needed; Respect educators as long as he keeps God's commands, Be humble, Do not discriminate against educators, Do not oppose educators, Do not raise voices in front of educators, Do not gossip educators, Do not interrupt the conversation, Be polite, Listen and note what educators say, Not leaving the lesson, Prioritizing lessons in the Qur'an and Al-Hadith, Studying two aspects of science, oral science and the science of the heart, Memorizing the lessons delivered by the teacher (Sugiyono, 2008).

One criticism of K.H. Aceng Zakaria in our education system is often the occurrence of educational discontinuity. The indicator is that the level of further education for *Ibtidaiyyah* students is *Tsanawiyyah* then Aliyah or converts, while what happens is not like that. For this reason, in the pesantren that he leads, K.H. Aceng Zakaria still maintains *Tajhiziyyah* and *Takhashshus* levels, to

accommodate students who come from elementary schools or junior high schools or high schools who want to continue their education at pesantren (Ramayulis & Nizar, 2005). Because the interest of Garut people from various professions to enjoy and explore Islamic sciences and Arabic is quite high. While a formal pesantren educational institution is not possible to accommodate all people except school-age children. K.H. Aceng Zakaria then organized several alternative boarding schools without interfering with the formal activities that run at the pesantren. Among the boarding schools are the Islamic Boarding Schools on Sunday (pesantren which are opened specifically on Sunday), the *Tsanawiyyah* Night which is held at night for four days, and *Tamhid al-Muballighin* as specifically the preachers (Ramayulis & Nizar, 2005).

Even though K.H. Aceng Zakaria never took formal education in higher education, but based on his observations many students who had completed education at the level of *muallimin* felt that not all of them had sufficient competency to become teachers. So then, he gave birth to the birth of Post-*Muallimin*, which at the same time became the first college to be established in *Jam'iyyah* Persis Garut. Post-*Muallimin* is not long-lived, but K.H. Aceng Zakaria is still believed to be the Chairperson of the Garut Islamic College of Islamic Unity (STAIPI), the official university owned by the Persis organization. Gait K.H. Aceng Zakaria on education is undeniable. The existence of formal and non-formal education programs shows his concern for the continuity of the education movement. Education is not only in the scope of producing and creating smart students but also can interact with the community. Therefore, the *al-Muballighin tamhid* program as one of the programs he intends to emphasize the importance of interacting a spiritual educator with the community as the subject of his students. This then becomes one of the educational ideas of K.H. Aceng Zakaria about School Culture or school culture.

School Culture according to K.H. Aceng Zakaria in a larger scope, hinted at the importance of managing relationships and social interactions to maintain the conduciveness of learning activities. Intercommunication and interaction should be an embodiment that brings a positive influence on learning activities. Because relationships and interactions are woven, it reflects the personalities of all the individuals involved in it as a whole community and in the same bond of purpose. By quoting a hadith received from Abu Hurairah's best friend and narrated by Abu Daud, K.H. Aceng Zakaria tries to understand the importance of maintaining and managing friendships and relationships. In association, interactions are interwoven between individuals, and friendship no longer appears to be different in the nature and character of each individual. The impression that arises then is that individuals in a community will be equally impressed with individuals in the community.

If the flow of progressivism believes that the community is the goal of why education is organized and in praxis learning must be closely attached to the needs of the surrounding community. Then, pragmatically, the value of goodness is measured only on the value of the benefits generated. The issue of who is invited to hang out is not something must be exaggerated. If so, in the view of Islam, this is very dangerous. Therefore, K.H. Aceng Zakaria as well as Zarnuji, in his book *Ta'lim al-Muta'allim Thariq al-Ta'allum* and K.H. M. Hasyim Asy'ari in his book *Adab al-Alim wa al-Muta'allim fi ma Yahtaju wa ma Yatawaqqaf ilaih al-Muta'allim fi Ahwal Ta'limih wa ma Yatawaqqaf alaih al-Mua'llim fi Maqamat Ta'limih,* emphasized how important it is to create a good environment to give birth to good social relations. For example, is in the Islamic Boarding Schools on Sunday (pesantren which are opened specifically on Sunday), the *Tsanawiyyah* Night which is held at night for four days, and *Tamhid al-Muballighin* (Ramayulis & Nizar, 2005). Moreover in modern high school, according to the results from Muhsin, et. al., (2019) stated that the campus can be a revolutionary movement for the formation and expansion of cadres in good social relation of Islamic movement. According to this concept can only be done if there are positive values that lies not only in the benefits it incurs but the extent to which efforts are based on the rules set by Allah, and His Messenger. Even people

who can be friends are those who meet the criteria that uphold religious morals (Handayani & Fauzi, 2019).

Thus, school culture in the view of K.H. Aceng Zakaria can be interpreted as an effort and effort towards creating a climate and atmosphere of learning that never knows the word break up (a-learning school). Moreover, in religion discussing, environment and culture is more than just a long life education but also be a complex belief that directs an attitudes in line with Islamic views and Islamic values (Rahmat, 2013). Environment was born from consistently activities and integrated with religious values and community norms, and to make it alive can be done with a policy of learning activities and establishment both inside and outside of learning environment, additional activities, and the habits of people around who are continuous and consistently (Fathurrohman, 2016). This view is in line with the constructivist view which views teaching activities not merely as the transfer of knowledge activities, but learning that teaches (Ramayulis & Nizar, 2005). Furthermore, school culture in the view of K.H. Aceng Zakaria as believed by K.H. M. Hasyim Asy'ari and al-Zarnuji are efforts to organize a social environment conducive to learning activities that reflect ethical and religious nuances.

E. Conclusions

K.H. Aceng Zakaria, one of the Persis' scholars who had received a great deal of salt in education, both in the traditional education system and in the modernist-reformist education style. Two sides of the currency of his educational background have succeeded in forming the personal K.H. Aceng Zakaria as a person who is unique and brave to be different from other Persis' ulama. When you look at the style and character of the *fiqhiyyah*, K.H. Aceng Zakaria, like Persis' ulama, tends to be Salafi or salafiyyah. A popular naming is aimed at a thought that has accentuation I'adat *al-Islam ila al-Qur'an wa al-Sunnah* (returning Islamic teachings to al-Qur'an and al-Sunnah) by negating the affiliation of his views on the wrong one from the school.

Judging from the educational movement that is not rigid, creative, innovative, and socially-oriented in the sense of opening the broadest possible access for the public to enjoy education, style and the way he conducts the learning process by applying creative and varied methods, the researcher concludes that his educational thinking style tends towards progressivism. However, because the pragmatic perspective of progressivism contrasts with its Salafiyah education on the focus of looking at the truth, the researcher finally concluded that the style of Islamic education thought K.H. Aceng Zakaria is a Salafi-Progressive.

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