

ABSTRACT

The social reality of contemporary Muslims is characterized by the dominance of the social system of capitalism. As a reality, this system forces every individual or group of Muslims to live on the mechanisms of capitalism. The events of September 11, 2001, identified as being carried out by certain Islamist movements, are a tangible product of the mechanism, along with the response of other Islamic movements to Islamism itself. The social system of capitalism has contrasted the dynamics of Islamic movements, both radical, moderate, and liberal.

The dominance of the social system of capitalism and the dynamics of the Islamic movement are problems as well as triggers for the existence of Progressive Islam. These problems are the basis for the author to assume that Tan Malaka's Islamic thought has a Progressive Islamic character. In addition, Tan Malaka's Islamic thinking is also by progressive Islamic agendas, namely, formulating reality-based thinking methods, reconceptualizing tawhid, creating social justice, upholding Human Rights (HAM), gender equality, pluralism, and reviving the unity of the people. To prove this assumption, the author formulates two main problems, namely, what is the external reality of Tan Malaka Progressive Islam? What is the process of objectivization and internalization of Tan Malaka's Islamic ideas?

This is answered using two theories, namely, the Progressive Islamic theory and the sociology of knowledge theory. The first theory is used to target Tan Malaka's Islamic ideas. While the second theory functions as an analytical approach (externalization, objectivization, and internalization). The conclusions of this study are: First, Tan Malaka's progressive Islamic externalities are the social system of capitalism, the dynamics of Modern Political Islam, and Marxism. Second, Tan Malaka's progressive Islamic objectivization process took place within the government institutions of the Dutch East Indies, the Indonesian Communist Party (PKI), the Communist International (Comintern), and the United Struggle (PP). Third, Tan Malaka's progressive Islamization is MADILOG as a method of Progressive Islamic thought, tawhid as the foundation of social justice, social justice as the foundation of Human Rights (HAM), gender equality, pluralism, and the unity of the people.

Keywords: Progressive Islam, Tan Malaka, Sociology of Knowledge, MADILOG