

The actualization of Islam Wasathiyah based on the progressive of risalah Islam at Universitas Muhammadiyah Gombong

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ABSTRACT

This research aims to describe and collect information about the actualization of Wasathiyah Islam based on the Risalah Islam Berkemajuan at Universitas Muhammadiyah Gombong. The study is motivated by several aspects, such as the diversity of students from various ethnicities, cultures, languages, and religions, along with the insufficient efforts to implement Wasathiyah Islam within the framework of Risalah Islam Berkemajuan at the university. The research employs a qualitative approach, utilizing data collection techniques such as participatory observation and document analysis through reputable journal sources. The findings indicate that the actualization of Wasathiyah Islam based on Risalah Islam Berkemajuan at Universitas Muhammadiyah Gombong is implemented through various religious activities, including group studies, communal prayers, recitations, and the integration of Islamic values and Pancasila in every course, as well as interfaith dialogue forums. This approach aligns with the progressive nature of the Risalah Islam Berkemajuan concept, illustrating the dynamic and progressive development of Wasathiyah Islamic values in addressing both internal and external challenges, significantly contributing to the enhancement of understanding Wasathiyah Islam within the framework of Risalah Islam Berkemajuan at Universitas Muhammadiyah Gombong.

1. INTRODUCTION

The Civil Society Coalition for Freedom of Religion and Belief (KBB) reported that from 2017 to 2021, there were 866 violations of freedom of religion and belief, with 1,472 actions. At least 213 places of worship were restricted and 243 actions prohibited religious expression, including reports of alleged blasphemy and hate speech (KBB) 2022). Considering this, it is crucial to study, given that the majority of Indonesian society is moderate and respectful of Islam (Qorib, 2024).

One of the ongoing issues in the academic community is the concept of Wasathiyah Islam or moderate Islam, which is understood as a religious ideology emphasizing balance and

simplicity in its teachings (Muhammadiyah, 2023). Its principles include tolerance, justice, and inclusivity, which are highly relevant for modern societies frequently facing challenges from extremism and social polarization (Ashoumi et al., 2023). The understanding and implementation of Wasathiyah Islam are not only crucial for maintaining harmony in society but also for supporting the development of responsible and integral individual characters (Kamali, 2015). Universitas Muhammadiyah Gombong, with its commitment to progressive Islamic education, is actively implementing this concept among its academic community.

Students as agents of change (Syaiful, 2023) will undoubtedly face various challenges in integrating Wasathiyah Islamic values into their daily lives amidst the challenges of the times (Bistara & Fuady, 2022). These challenges include the gap between theoretical understanding and practical application, as well as the influence of social and cultural environments that sometimes conflict with the principles of moderation and balance in Islam. Studies show that although the concept of Wasathiyah Islam has been recognized as an important framework to counter extremism, its implementation among the academic community remains limited and often faces complex social dynamics (Wibowo & Kurniawan, 2023). Similar situations are still encountered by the academic community at Muhammadiyah University Gombong, considering that not all members of the academic community come from the same ethnicity, culture, language, and religion. As a result, it is often found that both educational staff and employees come from various regions in Indonesia.

The next issue is the insufficient efforts in instilling a wasathiyah Islam based on Islam and Muhammadiyah. Therefore, it is crucial to actualize the understanding of wasathiyah Islam based on the progressive message of Islam within the academic community at Muhammadiyah University of Gombong.

Given the presence of various extremist ideologies from radical groups that are still easily found on social media, this adds to the difficulties for the academic community in consistently practicing Wasathiyah values (Dimiyati, 2017).

Muhammadiyah views Islam as a religion with theological values about progress to achieve a truly Islamic society. Progress in Islam is tied to the mission of human khilafah, which aligns with the sunatullah of life (Mayasari Siregar et al., 2022). Therefore, every Muslim, whether individual or collective, is obligated to make Islam a religion of progress and the Muslim community a bearer of the mission of progress that becomes a blessing for life” (Hanipudin, 2020). This is where the importance of Muhammadiyah in the Indonesian Islamic landscape lies, as it should carry out its Islamic vision on the dimension of Moderate Islam (Sodikin & Ma'arif, 2021).

Muhammadiyah, through its new product, the Risalah Islam Berkemajuan, clearly contributes to the progress of the nation and state, even though it does not form a political party

or take the form of a political party. This is often referred to as Muhammadiyah's national politics through the Tajdid Muhammadiyah movement, one of whose products is the Risalah Islam Berkemajuan, which will be in line if applied in various environments, including at Universitas Muhammadiyah Gombong.

This research aims to present the actualization of the Wasathiyah Islam concept within the framework of the Risalah Islam Berkemajuan among the academic community of Universitas Muhammadiyah Gombong, including both educators and students. The next step is to identify the concept of Risalah Islam Berkemajuan, and finally, to present the challenges in the actualization of Wasathiyah Islam within this framework.

Research on Wasathiyah Islam or Moderate Islam is not new, but the researcher connects it to the conceptual framework of Risalah Islam Berkemajuan, which has not been studied before. Previous research on Wasathiyah Islam has explored various aspects (Inayatillah, 2023) (Inayatillah, 2023), examining Muwathanah education in the perspective of Maqasyid, emphasizing the importance of integrating moderation values into the Islamic education curriculum in pesantren. This research shows that pesantren can be an effective agent in teaching Wasathiyah principles, including tolerance and balance, to their students.

(Islamiyah, 2022) The study on the implementation of Wasathiyah Islamic thought at Dayah Darul Hikmah Islamiyah in Aceh Barat found that the dayah was able to internalize moderation values through comprehensive and inclusive Islamic education. This study provides important insights into how Wasathiyah values can be adopted in traditional educational contexts. Additionally, research by (Mahmud et al., 2023) contributed to the literature by investigating the development of religious moderation among santri through the role of dayah management in Aceh. This study highlighted the important role of educational institutions in instilling Islamic moderation values and demonstrated how effective management can support these goals.

On the other hand, research by (Mailin et al., 2023) highlighted the development of religious moderation in North Sumatra through the strengthening of cross-cultural communication based on local wisdom values. This study emphasized the importance of community-based approaches in teaching Wasathiyah values, which can be applied in various social contexts.

Meanwhile, these studies focus on the actualization of moderate Islamic values at Muhammadiyah University of Gombong within the framework of the Progressive Islamic Message, making them significantly different from the previous studies as outlined above. This research is expected to fill a gap in the literature and provide a new contribution to the understanding of the application of wasathiyah Islamic values according to Muhammadiyah among the academic community, particularly at the Muhammadiyah University of Gombong.

It is hoped that after studying this issue, it will assist institutions in developing effective educational strategies to strengthen the values of Wasathiyah Islam within the campus environment from the perspective of Progressive Islamic Rislal. Thus, the results of this research are expected to not only contribute to the academic literature on Wasathiyah Islam but also provide practical recommendations for universities in developing policies and programs that support moderate and progressive Islamic education.

In addition, this research examines the understanding of moderate Islam and the concept of progressive Islamic message, as well as its application in people's daily lives. This differs from previous studies, which tended to be normative and less focused on the practical and applicative aspects of the concept of Wasathiyah. This research also utilizes the conceptual framework of the Progressive Islamic Charter, which provides a new dimension in understanding Islamic moderation with a focus on modernity and progress. As a result, this research provides a more comprehensive and contextual view of how moderate Islamic principles can be integrated into a dynamic and diverse higher education environment

2. METHODS

The method used in this research is the qualitative-descriptive method. The descriptive method is a method used to study a group or object. The aim is to systematically describe the implementation of moderate Islamic values based on the values of the Progressive Islamic Message. The data collection techniques used are interviews and observations. The results of the data collection were processed using the Miles & Huberman data technique, which involves gathering data, then reducing it by sorting according to needs and grouping similar data. (Sugiyono, 2014). The results from this data were then analyzed, supported by several relevant studies from reputable national and international journals. The results of the analysis are presented descriptively to answer the questions that have been formulated. The stages of the research above aim to obtain valid research data, and the results of this research can serve as recommendations for the application of the values of Wasathiyah Islam. This approach is expected to provide a comprehensive picture of how Wasathiyah Islam is actualized from the perspective of the Islamic Mission of the Academic Community, as well as the challenges in its actualization at Muhammadiyah University of Gombong.

3. RESULTS AND DISCUSSION

3.1 Actualization of Wasathiyah Islam Framework for Progressive Islamic Treatises

The word wasathan/wasathiyah is taken from the term wasatha, wustha which means middle, and becomes the term wasith-alwasith which means mediator (Usman, 2015). In tafsir al misbah it is explained that Muslims are designated as ummatan wasathan (middle), which is

moderate and exemplary. The middle position allows a person to be seen from all directions and become an example for everyone (Shihab, 2002). So wasathiyah can be interpreted as everything according to what is in a balanced or middle position.

This principle of balance is aimed at the balance between *hablun minallah* and *hablun minannaas* allowing charity to be considered pious according to Islam. As a *hudan* (guide to life), Islam has guided its people from darkness to light and brought them to glory and progress on this principle of balance. According to Ibn Kathir's *Jami'ul Bayan*, “*umatan wasathan*” means positive capability (Sabila, 2019). From the information above, we can conclude that Islamic attitudes and behaviors that are humane, and tolerant are the essence of Islam which is full of compassion and stands on a balanced position.

The actualization of Wasathiyah Islamic values in the Academic Community of Muhammadiyah Gombong University is clearly seen through the integration of moderation principles in various aspects of campus life. Application can be a Wasathiyah approach in a comprehensive way in the curriculum and extracurricular activities (Mayasari Siregar et al., 2022). Apart from that, the reactualization of two disciplines between general science and religious science can be used as an effort to avoid extremism, considering that extremism can affect tolerance and inclusiveness among the Academic Community (Mukhibat et al., 2024). Wasathiyah Islam, which means moderate Islam, emphasizes the importance of Muslims not being extreme in both religious beliefs and practices (Amar, 2018). Therefore, what has been attempted by Muhammadiyah Gombong University is an inclusive effort so that the understanding of Wasathiyah Islam can be applied and understood by the entire academic community. This is in line with the treatise of progressive Islam, which prioritizes the principles of progress while maintaining basic religious values.

Judging from the book *Risalah Islam Berkemajuan* (Decision of the 48th Muhammadiyah Congress in 2022), it is explained that one of the characteristics of green Islam is Developing Wasathiyah (*Tanmiyat al Wasathiyah*). The Qur'an states that Muslims are *ummatan wasathan* (people of the middle), which means superior and upright. Islam itself is actually a wasathiyah (middle) religion, which rejects extremism in religion and social attitudes both in the form of excessive attitudes (*ghuluww*) and neglect (*tafrith*). Wasathiyah also means the middle position between the two poles, namely ultra-conservatism (Herlina & PP Muhammadiyah, 2022). Thus, wasathiyah demands a balanced attitude (*tawazun*) between individual and community life, both physically and mentally, as well as worldly and *ukhrawi*. Wasathiyah does not lead to moral permissiveness or political secularism. Since Islam is a wasathiyah religion, these characteristics should be an important part of the way Muslims think and act.

Reflecting on the above description, the application of the values of wasathiyah Islam based on progressive Islamic treatises is very important considering that not all elements in it depart from the same ethnicity, culture, language and religion. However, the challenges in

actualizing Wasathiyah Islam cannot be ignored. One of the main challenges is the lack of in-depth understanding of this concept among university students, who are often still trapped in a conservative or extreme mindset (Sirajuddin, 2020). This means that in its application it cannot be underestimated, but a broad perspective is needed, so that moderate understanding among students can be well understood.

To overcome this challenge, a more holistic and collaborative approach is needed. According to (Andiono, 2024) collaboration between academics, the academic community, and other stakeholders is very important to ensure that the values of Wasathiyah Islam can be internalized properly. This approach includes curriculum development that integrates moderation values, training for lecturers and staff, and the establishment of interfaith and intercultural dialog forums that can enrich the academic community's understanding of the importance of moderation in religious and social life (Surur & Muzanni, 2023).

There are several efforts applied in the effort to actualize religious moderation in the Academic Community at Muhammadiyah Gombong University, including Religious Activities; The Academic Community shows a strong commitment to religious practices without ignoring inclusivity values such as recitation and congregational prayer, cultum, tadarus and integration of Islamic values and Pancasila in every course, interfaith dialogue forums.

(Salim et al., 2024) (Salim et al., 2024) revealed that students who are actively involved in religious activities show a deep understanding of the importance of moderation and tolerance. The role of understanding moderate values among students is very important, therefore various positive agendas are needed to build a wasathiyah mindset as implemented by students of UKM-UKM in the university environment. Next is Social Interaction; The inclusive attitude of the Academic Community in interacting with friends from various religious and cultural backgrounds reflects the application of the principles of Wasathiyah Islam, this can be done in the classroom or organization. Showing a caring attitude towards each other in a very class organization carried out by the Academic Community will indirectly strengthen the attitude of respect for every difference.

This is in line with what is revealed by (Sembiring et al., 2024) showing that positive social interactions among the Academic Community strengthen their understanding of tolerance and diversity. Finally, contributing to community activities The involvement of the Academic Community in social and humanitarian activities reflects their understanding of social responsibility according to the Message of Progressive Islam, this community service activity can provide a strong message and value for the Academic Community that, in the elements of society not only depart from one culture, language and religion but are very diverse.

So from the description above, it can be concluded that the actualization of Wasathiyah Islam among students and education personnel includes several main aspects, including religious

activities, social interactions, and contributions to society. This finding is supported by studies that show that all those who are actively involved in religious activities tend to show moderate and tolerant attitudes in line with the verdict of the Rislah Islam Berkemajuan as applied at Muhammadiyah Gombong University.

As an organization based on Islam, Muhammadiyah and all its citizens, especially its leaders, bear the responsibility to consistently strengthen the values of progress in religious understanding and its manifestation in the lives of individuals, organizations, communities, nations, and universal humanity. In addition, Muhammadiyah citizens bear the responsibility to preach the basic concept of Islam Berkemajuan so that Muslims are aware of the importance of progress (Muhammadiyah, 2023). This means that the progress that becomes the spirit for Muhammadiyah is Islamic progress, which is in accordance with the function of Islam as a universal mercy.

The progressive message of Islam is not something new within Muhammadiyah. When looking at history, K.H. Ahmad's vision in establishing the Muhammadiyah organization was influenced by the modernist and reformist ideas of prominent Islamic thinkers such as Jamaluddin al-Afghani and Muhammad Abduh. (Abbas, 2014). These thinkers advocate for the rejuvenation of Islamic thought and practice to address contemporary societal issues, promoting an interpretation of Islam that aligns with the advancements of science and modernity (Barton et al., 2021) (Barton et al., 2021). Under Dahlan's leadership, Muhammadiyah established various educational and health institutions, reflecting its commitment to social reform and intellectual development (Fanani, 2018).

Unfortunately, the concept of progressive Islam then faded and was later reintroduced in 2010 through a book titled "Progressive Islam: Kyai Ahmad Dahlan in the Personal Notes of Kyai Syuja'." (Yusuf & Widodo, 2019). (Yusuf & Widodo, 2019). This term was first used at the 46th Congress in 2010 and has continued to be an important agenda item in the 47th and 48th Congresses (Ghazali et al., 2022). In recent years, leaders like Haedar Nashir have emphasized the concept of "Progressive Islam" as the core mission of Muhammadiyah. (Hanipudin, 2020). Nashir articulates that this progressive approach is rooted in the historical and theological foundations of the movement, which aims to cultivate a dynamic, innovative community engaged in addressing contemporary challenges through an Islamic framework. This ideology continues to inspire a new generation within Muhammadiyah, encouraging initiatives in the fields of education, health, and social services that embody the principles of progressivism and modernity. In Haedar Nashir's concept, interpreting progressive Islam means Islam with progress, Islam with civilization that brings advancement (Arifianto, 2017).

The lasting relevance of "The Progressive Islamic Treatise" lies in its adaptability and forward-thinking approach, which ensures that Muhammadiyah remains an important force in promoting a balanced and progressive Muslim identity in Indonesia and beyond. This approach

underscores the importance of contextualizing Islamic teachings to meet the evolving needs of society, reaffirming the movement's commitment to intellectual and social progress (Burhani, 2018). The progressive nature of Muhammadiyah certainly distinguishes it in carrying out its da'wah movement. However, despite its rapid adaptation to change, Muhammadiyah consistently upholds principles in determining every policy, as outlined in the Islamic Treatise on the Characteristics of Progressive Islam. Muhammadiyah develops a progressive perspective on Islam formulated in the Five Characteristics (al-Khasha'ishu al-Khamsu), namely:

Based on Tawhid (al-Mabni 'ala al-Tawhid). Tawhid, the belief that Allah is the One God who created and sustains the universe, and that only Allah is worthy of worship, is the essence of the message brought by the prophets and the central point of the lives of the faithful. Tawhid means the liberation of humanity from the belief in polytheism, the mixing of religions, and ambiguity. Tawhid is the foundation of Islamic belief that serves as the basis for all actions and thoughts of Muslims who are accountable to the Supreme Being (Allah) (Muhammadiyah, 2023).

Based on the Qur'an and the Sunnah (returning to the Qur'an and the Sunnah). The Qur'an is the primary source for understanding and practicing Islam. The Qur'an serves as a source of belief, knowledge, law, norms, morals, and inspiration throughout the ages. The Sunnah of the Messenger is the second source after the Qur'an, which depicts the Prophet Muhammad (peace be upon him) as a model to be emulated. The life of Prophet Muhammad (peace be upon him) is a clear example of the content of the Qur'an in real life. To understand both sources, you must grasp the text, advanced thinking, and extensive knowledge. The broader your understanding of the text and the science involved, the more meaning you can derive from the two sources (Muhammadiyah, 2023).

Reviving Ijtihad and Renewal (Ihya' al-Ijtihad wa al-Tajdid). Ijtihad, also known as "exerting thought," is a sincere effort to understand or interpret the Quran and the Sunnah. Ijtihad is revitalized through the continuous utilization of technology, pure reason, and knowledge to produce an understanding of religion that aligns with its objectives and to address the issues faced by humanity today. Renewal is necessary because the understanding of religion always faces the challenges of time and the ever-changing situations of society. Renewal is an effort to realize the ideals of progress in all aspects of life, including thought, politics, economics, social matters, education, and culture (Muhammadiyah, 2023).

Developing Wasathiyah (Tanmiyat al Wasathiyah). The Quran states that Muslims are an "ummatan wasathan," or a middle nation, which carries a strong meaning. Indeed, Islam is a moderate religion that opposes religious and social extremism through excessive behavior (ghuluww) and neglect (tafrith) (Muhammadiyah, 2023). Wasathiyah also means a middle position between two camps, namely ultra-conservatism and conservatism. Therefore, wasathiyah demands a balanced attitude, or tawazun, between individual and societal life, both outwardly and

inwardly, as well as between the worldly and the hereafter. Moderation does not lead to moral permissiveness or political secularism.

Realizing Mercy for All Creation (The Actualization of Mercy for the Universes). Slam describes grace to God. As a result, every person who practices Islam has the obligation to apply that compassion in their own lives. In the midst of the many conflicts and hostilities occurring in this world, Islam should be portrayed as a catalyst for creating peace and harmony (Muhammadiyah, 2023). In addition, it must be shown as a religion that upholds justice and eliminates tyranny. The mission of mercy is not only important for the welfare of humanity but also for the welfare of all living beings created by God in this world, such as plants, animals, natural resources, and the environment.

From the description above, it can be concluded that there are several strengthening aspects implemented by Muhammadiyah University of Gombong in the application of wasathiyah values, such as religious activities, social interactions, and contributions to the community. This finding is supported by several studies indicating that all individuals actively involved in religious activities tend to exhibit moderate and tolerant attitudes in line with the decisions of progressive Islamic teachings as implemented at Muhammadiyah University of Gombong. This is in line with the framework of the values of the Progressive Islamic Message. The characteristics mentioned above indicate that Muhammadiyah consistently aligns itself with the social and religious situations that occur throughout time, which are reflected in five characteristics: being based on monotheism, grounded in the Qur'an and Sunnah, revitalizing Ijtihad and Tajdid, promoting moderation, and realizing mercy for all of creation.

3.2 Challenges in the actualization of Wasathiyah Islam Based on Progressive Islamic Treasures

In the realization of moderate Islam within the framework of progressive Islamic teachings, the process is not as smooth as it may seem; rather, there are many obstacles and challenges that must be addressed. Specifically, the challenges to the realization of moderate Islam based on progressive Islamic teachings can be divided into two categories: internal and external factors.

The implementation of Wasathiyah Islam in the context of the Progressive Islamic Message faces several internal challenges, both at the level of the academic community and educational institutions. At the level of the academic community, one of the main challenges is the uncertainty of understanding and applying the complex principles of Wasathiyah in their daily lives. Several studies indicate that the academic community often struggles to balance the principles of Islamic moderation with the demands of a social environment that frequently conflicts with those values. This difficulty is exacerbated by a lack of deep understanding

regarding the practical implementation of those principles, which may not be fully taught in the curriculum.

In addition, the acceptance and conceptual understanding of the academic community: One of the main challenges in implementing Wasathiyah Islam based on the Progressive Islamic Message in the university environment is how the academic community accepts and understands the concept. For Wasathiyah Islam, which emphasizes balance, tolerance, and progress, to be applied in daily life, the academic community must understand it well. However, the various cultural backgrounds, personal values, and educational backgrounds of students influence the way they perceive and understand these concepts. Research shows that this often occurs because students have differing opinions between theoretical concepts and their practical implementation (Dorloh & Yusuf, 2015).

The next challenge is the limitations of resources and institutional support. The implementation of Wasathiyah Islam based on the Progressive Islamic Message requires full institutional support in terms of policies, curriculum, and resources. However, the limitations of resources and institutional support often become obstacles. Integrating the values of Wasathiyah Islam into higher education will be difficult without adequate resource allocation, including experienced teaching staff and relevant course materials.

The final challenge is the development of a curriculum that is less relevant. Another equally important challenge is the development of a curriculum that can effectively integrate the values of Wasathiyah Islam. The existing curriculum often does not reflect the values of balance, tolerance, and progress that are championed by Wasathiyah Islam. It is important to involve experts who are knowledgeable about the issues of moderation and Muhammadiyah in the preparation process.

Researchers can analyze that within educational institutions, the application of Wasathiyah Islam within the framework of Progressive Islamic Mission faces various internal challenges, both at the academic and institutional levels. One of the main issues for the academic community is their uncertainty in understanding and applying the complex principles of Wasathiyah, which is exacerbated by a lack of in-depth understanding and practical teaching available in the curriculum. Additionally, the acceptance and conceptual understanding of Wasathiyah Islam among the academic community are also influenced by differences in education, cultural backgrounds, and personal values, making it difficult to integrate these concepts. The limitations of resources and institutional support necessary to effectively implement Wasathiyah Islam pose another challenge. These resources include policies, curricula, and high-quality educators. Values often do not align with the current curriculum.

The application of the principle of Wasathiyah in the context of higher education often faces significant external challenges, including societal perceptions, media, and dynamic social

changes. One of the main challenges is the societal perception that may not always align with the principles of Wasathiyah. For example, some community groups may hold conservative views that contradict the moderate and inclusive teachings of Islam and tend to lean towards narrow religious fundamentalism (Ghazali et al., 2022).

Rapid social changes also affect this dynamic, as changes in social structure and societal values can pose additional challenges in effectively implementing the principles of Wasathiyah. Along with the development of technology and globalization, these challenges are becoming increasingly complex and require an adaptive approach from educational institutions to overcome existing barriers and promote the principles of moderation in a broader context.

It can be concluded that the application of the Wasathiyah principle in higher education faces significant external challenges, such as societal perceptions that are often misaligned, particularly from groups with conservative views that contradict moderate Islam. In addition, the rapid social changes and complexities arising from technology and globalization further add to these challenges, requiring educational institutions to adopt adaptive approaches in promoting moderation.

4. CONCLUSION

The conclusion of this study emphasizes that the actualization of Wasathiyah Islam among the academic community of Muhammadiyah University of Gombong, when viewed through the lens of the Conceptual Message of Progressive Islam, demonstrates substantive implementation but still requires some strategic adjustments. The findings of this research indicate that the academic community has adopted the principles of Islamic moderation based on the Risalah of Progressive Islam, such as tolerance, balance, and justice, in their academic, religious, and social interactions. This aligns with the values outlined in the five characteristics of the Risalah of Progressive Islam. However, there are significant challenges in integrating those values within a broader context, including the dynamics of globalization and technological advancements. Therefore, there is a need for strengthening educational and training programs that delve deeper into Wasathiyah Islam in line with the principles of Progressive Islamic Mission. The development of a curriculum that accommodates a moderate approach, along with more intensive outreach on the application of these principles in daily life, can be an effective solution. In addition, collaboration between faculties, the academic community, and the community can strengthen the commitment to Islamic moderation, ensuring that these principles are not just theoretical but are also implemented practically and sustainably.

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