

THE POWER OF PROGRESSIVE ISLAMIC IDENTITY IN MANAGING CHARITABLE ACTIVITIES IN THE FIELD OF EDUCATION AT MUHAMMADIYAH UNIVERSITY MALANG

La Basri^{1*}, Tobroni², Fritz Hotman Syahmahita Damanik³

^{1,2,3}Program Pascasarjana, Universitas Muhammadiyah Malang. Indonesia

*Korespondensi: basrila90@webmail.umm.ac.id

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Email Autors:

basrila90@webmail.umm.ac.id
tobroni@umm.ac.id
fritzsdamanik@webmail.umm.ac.id

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ABSTRAK

Penelitian ini membahas peran identitas Islam Berkemajuan dalam pengelolaan amal usaha pendidikan di Universitas Muhammadiyah Malang (UMM). Sejak didirikan, Muhammadiyah menekankan gagasan Islam progresif yang tercermin dalam berbagai amal usaha, termasuk pendidikan. UMM, sebagai perguruan tinggi Muhammadiyah terkemuka, memainkan peran penting dalam mengimplementasikan nilai-nilai Islam Berkemajuan di bidang pendidikan. Penelitian ini bertujuan untuk mengeksplorasi bagaimana identitas tersebut diterapkan dalam pengelolaan pendidikan di UMM serta hubungan antara ideologi dan praktik manajerialnya. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara, observasi, dan dokumentasi terkait kebijakan dan praktik pengelolaan pendidikan. Hasil penelitian menunjukkan bahwa identitas Islam Berkemajuan menjadi landasan dalam pengembangan kurikulum, kebijakan pendidikan, dan budaya akademik di UMM, meski dihadapkan pada tantangan konsistensi penerapan. Identitas ini memperkuat legitimasi moral, inovasi kurikulum, integritas manajemen, dan reputasi sosial universitas, menjadikannya kekuatan transformasional dalam pengelolaan pendidikan.

Kata kunci: Islam Berkemajuan; Pengelolaan Pendidikan; UMM

ABSTRACT

This study discusses the role of Progressive Islam identity in the management of educational charitable activities at Muhammadiyah University Malang (UMM). Since its establishment, Muhammadiyah has emphasized the idea of progressive Islam, which is reflected in various charitable activities, including education. UMM, as a leading Muhammadiyah university, plays an important role in implementing Progressive Islam values in the field of education. This study aims to explore how this identity is applied in the management of education at UMM and the relationship between ideology and managerial practices. Using a descriptive qualitative approach, data were collected through interviews, observations, and documentation related to education management policies and practices. The results show that Progressive Islam identity is the foundation for curriculum development, educational policy, and academic culture at UMM, despite challenges in consistent implementation. This identity strengthens the university's moral legitimacy, curriculum innovation, management integrity, and social reputation, making it a transformational force in educational management.

Keywords: Progressive Islam; Educational Management; UMM

INTRODUCTION

Since its inception, Muhammadiyah's progressive Islamic ideology has been the ideological pulse that distinguishes this association from other Islamic movements in Indonesia. This identity is not merely a slogan but has been embodied through practices in education, health, social welfare, and other charitable endeavors. Muhammadiyah University Malang, as one of the leading Muhammadiyah universities in Indonesia, plays a strategic role in showcasing the face of Progressive Islam in the field of education. The identity of Progressive Islam has been affirmed as a key feature of Muhammadiyah since the 47th Congress

in Makassar, as emphasized by Haedar Nashir, who referred to Progressive Islam as the identity of a movement oriented towards enlightenment, progress, and the strengthening of modern civilization (Nashir, 2015; Ali, 2015; Widodo & Yusuf, 2019). In this context, UMM is not merely a higher education institution, but also a charitable organization that carries an ideological identity. This charitable organization serves to transform the values of Progressive Islam into educational policies, campus management, curriculum, and academic culture in line with the challenges of the times.

However, a fundamental problem arises. Progressive Islam is often presented in normative discourse, but there has not been much empirical research on how it plays a role in the management of educational charitable enterprises. This research gap is evident in the lack of studies focusing on Muhammadiyah University Malang, even though UMM is a successful example of the development of educational charitable enterprises with a national and international reputation. Most previous studies only highlight aspects of identity discourse or education at the secondary school level (Burhani, 2016; Mu'ti et al., 2016). Therefore, this study fills the gap by looking directly at the practice of managing educational charitable activities at UMM through the lens of Progressive Islam identity. The novelty of this article lies in its attempt to connect ideological identity with concrete managerial practices in university management.

Research conducted by Amalia Irfani (2024) on the social education movement at Amal Usaha Muhammadiyah Kalimantan Barat shows that AUM is not merely an educational entity but also an instrument of social transformation. This is in line with the findings of Hikmal Amran et al, (2025), which emphasize that the values of Al-Islam and Kemuhammadiyah play a role in maintaining the integrity of charitable enterprise management, particularly in preventing fraud. These findings indicate the relevance of religious identity to modern managerial practices. In the context of curriculum, Pajarianto (2023) researched the inculcation of Progressive Islam in the Al-Islam Kemuhammadiyah curriculum at the Muhammadiyah boarding school, emphasizing that these progressive values can be systematically instilled through formal education. However, none of these studies have specifically addressed how large universities such as UMM operationalize the identity of Progressive Islam.

A study conducted by Luhuringbudi et al (2020) underlines that Progressive Islam serves as a bridge between Islamic tradition and global modernity. Muhammadiyah is seen as an Islamic movement that has successfully combined theological dimensions with modern rationality. Meanwhile, the study by Javadi & Azizzadeh (2020) on Islamic universities in the era of globalization shows that religious identity can be a differentiating factor in facing higher education competition. This reinforces the assumption that UMM, with its Progressive Islam identity, is able to use this identity as social and cultural capital to compete at the national and international levels.

This research shows that UMM has integrated its Progressive Islamic identity into the university's vision and mission, the Al-Islam Kemuhammadiyah curriculum, and campus culture. The values of progress, tajdid, and enlightenment are reflected in academic programs, research, and community service. For example, community-based service programs often carry themes of empowerment in line with the spirit of Islamic enlightenment (Prihanta et al., 2024). UMM's academic culture also promotes openness to technological innovation and multidisciplinary research, while maintaining its religious roots. In this context,

the identity of Progressive Islam serves as a binding force that guides the direction of the university's development.

The latest research (Damanik et al., 2025) indicates that progressive Islam in Muhammadiyah is understood as the production of knowledge that shapes subjects to regulate social practices within the framework of modernity. Furthermore, a review of the literature shows that Progressive Islam can be seen as a force that shapes moral legitimacy, curriculum innovation, management integrity, and social reputation. Moral legitimacy has earned UMM the trust of the community as an educational institution that not only teaches knowledge but also moral and spiritual values. Curriculum innovation is demonstrated through the integration of religious knowledge with modern science, a characteristic of Muhammadiyah since its inception. Management integrity is evident in efforts to maintain transparency and accountability, which is also emphasised in research on fraud prevention in Muhammadiyah's charitable activities (Amran et al., 2020). UMM's social reputation as a campus that promotes Progressive Islam is further strengthened through international achievements and global cooperation.

However, this study also anticipates obstacles. The main challenge is how to maintain the consistency of Progressive Islam values when the university must adapt to the pressures of globalization and the education market. There is a possibility of internal resistance from more conservative circles, who view Progressive Islam as too compromising towards modernity. In addition, the limited number of human resources capable of translating ideological values into practical policies could also be an obstacle. However, these challenges emphasize the importance of research to formulate strategies so that the identity of Progressive Islam does not stop at the symbolic level but truly becomes a transformational force in the management of educational charitable activities.

Thus, the novelty of this research lies in its specific focus on examining Muhammadiyah University Malang as the locus of research. Previous studies have mostly discussed charitable activities at the school level or ideological discourse in general. This article specifically highlights university management practices by emphasizing the identity of Progressive Islam as a real force in facing the complexities of modern higher education management. The specificity of this research also lies in its approach, which combines organizational, sociological, and Islamic studies, resulting in a comprehensive analysis.

METHOD

This research uses a qualitative approach with a descriptive research type (Sugiyono, 2018). The qualitative approach was chosen to explore in depth the understanding of the power of Progressive Islam identity in managing charitable activities in the field of education at Muhammadiyah University Malang. This study aims to provide a clear picture of how Progressive Islamic values are applied in the management of educational charitable activities at the university. Descriptive research is used to describe existing phenomena without attempting to manipulate or control existing variables (Arikunto, 2017).

Research data was obtained through in-depth interviews, observation, and documentation. In-depth interviews were conducted with parties involved in the management of educational charitable activities at Muhammadiyah University Malang, such as leaders, lecturers, and administrative staff. In addition, field observations were also conducted to see firsthand how the values of Progressive Islam are implemented in

educational management. Documentation techniques were used to collect documents related to the university's vision and mission, internal policies, and regulations that support education management based on progressive Islamic values.

Data analysis was conducted inductively, by identifying themes that emerged from the collected data and linking them to relevant concepts (Moleong, 2007). Relevant concepts regarding progressive Islamic identity and education management exist at UMM. The results of this study are expected to contribute to the development of a model for managing educational charitable activities based on the strength of progressive Islamic identity, as well as to provide new insights into educational practices at Muhammadiyah University Malang.

RESULTS AND DISCUSSION

Progressive Islam and Education

Progressive Islam is a concept initiated by Muhammadiyah, which aims to combine Islamic teachings with advances in science and technology, without neglecting the basic values in the Qur'an and Hadith. Education based on progressive Islam emphasizes the importance of a progressive understanding of Islamic teachings and the ability to accommodate developments of the times. In higher education, this concept is highly relevant because it is able to face the ever-evolving global challenges, both in terms of technology, society, and economy. As explained by Hanipudin (2020), progressive Islamic education emphasizes a transformation of thinking that is not trapped in traditionalism, but also does not abandon the basic principles of religion. Education based on progressive Islam must be able to produce individuals who are intellectually intelligent, but also have noble character in accordance with Islamic teachings (Hanipudin, 2020).

Based on the remarks given by the Central Leader of Muhammadiyah, Prof. Dr. H. Haedar Nashir, M.Si, at the Forum of PTMA and Aisyiyah Rectors throughout Indonesia at Muhammadiyah University Malang (UMM) in 2025, he explained that Progressive Islam is the "spirit of the Muhammadiyah Movement" and a blessing for all of humanity, whereby Muhammadiyah always thinks ahead based on the Qur'an and Sunnah and does not adhere to one school of thought, but rather uses schools of thought as proof of the truth. Similarly, education under the auspices of Muhammadiyah must think ahead by prioritizing Islamic values as a critical foundation in its implementation.

At Muhammadiyah University Malang, the application of Progressive Islamic values in the management of educational activities is reflected in how the curriculum implemented in various study programs integrates moderate, progressive, and adaptive Islamic principles. In this curriculum, students are not only equipped with high academic skills but also with a deep understanding of Islamic teachings that can guide them to play an active role in society.

Curriculum Integration with Progressive Islamic Values

The curriculum at Muhammadiyah University Malang is designed to produce graduates who are not only able to compete in the professional world but also have a deep understanding of progressive Islamic teachings. The application of progressive Islamic values in the curriculum involves several important

aspects, including the development of academic competence, character building, and the integration of science with progressive Islamic ethics.

Development of a Progressive Islamic-Based Curriculum. Curriculum development at Muhammadiyah University Malang (UMM) focuses on integrating modern knowledge with progressive, inclusive, and adaptive Islamic values in line with the times. The progressive Islamic education developed by UMM aims to produce graduates who are not only excellent in academic competence but also have good character and are able to contribute to society by adhering to moderate and progressive Islamic principles. The curriculum at UMM is designed to bridge the gap between academic knowledge and the practice of progressive Islamic values, in line with the demands of the times.

Progressive Islam is defined as an understanding of Islamic teachings that is open to scientific developments and able to adapt to the changing times (Qodir, 2019). This concept forms the basis for the development of education that focuses on renewing thinking and developing a curriculum that is relevant to the challenges of the future. In line with this, the curriculum at UMM reflects a commitment to combining theory and practice, as well as promoting Islamic values in every aspect of education.

According to Husin (2023), Progressive Islamic education emphasizes three main aspects, namely understanding moderate Islamic teachings, the ability to respond to changes of the times with a constructive attitude, and the development of intellectual capacity that includes critical and creative thinking. The development of a progressive Islamic-based curriculum at UMM seeks to produce students who are not only academically intelligent but also have strong morals that can be applied in everyday life.

The implementation of a progressive Islamic-based curriculum at UMM is not only evident in the social and economic sciences, but also covers various other fields of study. Several leading study programs at UMM, such as Government Science, Economics, and Law, have developed curricula that integrate modern science with Islamic values in line with the principles of justice, transparency, and sustainability of Muhammadiyah University Malang. (October 5, 2025). This curriculum includes not only the teaching of scientific theories but also provides space for the practice of Islamic values in various aspects of life.

The Government Science Study Program at UMM has a unique approach in developing a curriculum that integrates government theory with progressive Islamic values. One example of the implementation of this curriculum is the launch of the Center of Excellence (CoE) Batch III (Suara Muhammadiyah 2025). This program aims to produce leaders who not only understand governance theory but also have practical skills in managing an independent and competitive society and state. In this context, progressive Islamic values, such as social justice, transparency in governance, and sustainable development, form the basis for shaping fair and equitable policies (Mu'ti et al., 2016).

CoE Batch III at UMM emphasizes equipping students with social analysis and policy skills that are responsive to social and political changes. This includes learning how to create a government that is oriented towards social welfare, building an inclusive society, and ensuring justice for all levels of society, especially the underprivileged. In this context, progressive Islamic education is not only an additional element in governance theory, but also a major foundation in shaping visionary and ethical leaders.

At the Faculty of Economics and Business, UMM has also developed a curriculum that includes the study of Islamic economics and business ethics. One of the main focuses of this curriculum development is to produce graduates who not only understand economic theory but can also apply Sharia principles in fair and sustainable business management. Universitas Muhammadiyah Malang. (n.d.). Principles such as fairness in wealth distribution, avoidance of usury (interest), and fulfillment of social and environmental needs are an integral part of this curriculum.

This Islamic economics-based curriculum teaches students to understand and practice business ethics based on Islamic principles. One way this is done is by integrating Islamic economic concepts into the modern business world. Therefore, economics teaching at UMM is not limited to economic theory that prioritizes efficiency and profit alone, but also emphasizes social responsibility, sustainability, and fairness in the business world.

One important aspect of the economics curriculum at UMM is entrepreneurship based on Islamic values. Entrepreneurship education at UMM does not only focus on financial gain, but also instills social and ethical values in every aspect of business Nasir (2024). For example, students are taught how to run a business while considering its impact on the community and the surrounding environment. In this case, the curriculum at UMM teaches the importance of innovating in business without neglecting social and moral responsibilities.

According to Rustya (2023), Islamic-based entrepreneurship must be able to support environmental sustainability, improve community welfare, and emphasize the achievement of social goals in addition to economic goals. Therefore, in entrepreneurship teaching at UMM, students are trained not only to become financially successful entrepreneurs but also as entrepreneurs who are responsible for society and the environment.

One of the advantages of developing a progressive Islamic-based curriculum at UMM is its ability to integrate modern science with Islamic values that are relevant to the challenges of the times. For example, in the Engineering study program, students not only learn about the latest technology, but are also taught to use it wisely, prioritizing ethics and sustainability. This approach ensures that the knowledge taught at UMM is not only utilitarian but also considers social and environmental impacts.

In the field of computer science, students are taught to understand how technology can be used for the benefit of humanity. For example, the use of information technology in social data management or development planning based on the principles of justice and social welfare. This is in line with the Islamic view that technology should be used for the benefit of humanity and not harm the environment or society.

In addition to mastering knowledge, progressive Islamic-based education at UMM also places great emphasis on character building among students. This character building includes equipping students with the moral values contained in Islamic teachings, which are then applied in their daily lives. Good character is essential in the professional world, so that graduates are not only intelligent individuals, but also responsible and have integrity in carrying out their professions.

For example, in business ethics classes, students are taught not only to prioritize profit, but also to consider fairness and the social impact of decisions made in the business world. In addition, students are also equipped with character education that emphasizes values such as honesty, fairness, and social responsibility.

Islamic Religious Education as the Main Pillar. Islamic religious education in higher education plays an important role in shaping student character. In the context of UMM and other Muhammadiyah universities, Islamic religious education as described in the Al Islam Kemuhammadiyahan (AIK) course aims not only to introduce basic religious values but also to equip students with the ability to face the challenges of a rapidly developing era. This is in line with Hanipudin's (2020) thinking, which states that religious education in higher education must prioritize an understanding of religion that is not trapped in traditionalism but is able to adapt to global dynamics. According to him, progressive Islamic education in higher education will produce individuals who are able to maintain a balance between science and morality.

One important aspect applied in Islamic religious education through AIK at UMM is a moderate approach, which encourages students to understand Islam in an inclusive and non-sectarian manner. According to Sodikin (2021), a moderate approach in Islamic religious education in higher education not only prioritizes religious teachings textually, but also teaches practical ways to apply Islamic values in everyday life. With this approach, students are expected to be able to respond to various social and religious issues in a more tolerant and open manner towards differences.

In the professional world, students need not only technical skills but also high ethics. Islamic religious education at UMM equips students with an understanding of professional ethics based on Islamic principles. According to Ulum et al, (2021), one of the objectives of Islamic religious education in higher education is to develop students who are not only professionally competent but also have high ethics. For example, in the field of business, students are taught to understand Sharia principles that prioritize fairness and transparency in business.

Islamic religious education at UMM is also designed to help students apply religious teachings in their daily lives. One of the main objectives of this religious education is to equip students with moral values that can be applied in social and professional contexts. This is in line with the view of Adiyono et al, (2024), who say that Islamic education must be able to produce individuals who not only master religious knowledge but are also able to apply it in their daily lives in ways that are relevant to the times.

According to Saputra (2024), Islamic religious education in higher education also aims to shape students' character, which is a key factor in their success in academic, professional, and social life. This is also explained by Madjid (2002), Islamic religious education in higher education must focus on shaping students' morals, which not only prioritizes intellectual intelligence but also teaches the importance of morality and ethics in every aspect of life. This is in accordance with Islamic teachings that emphasize the importance of noble morals in everyday life.

Progressive Islam is one of the main pillars in the development of religious education at UMM. Progressive Islamic education seeks to connect religious values with the needs of the modern world. According to Ismunandar (2021), progressive Islamic education not only emphasizes understanding

religious texts but also how these values can provide solutions to existing problems in society. This is important to ensure that Islamic education in higher education remains relevant to the times and contributes positively to the advancement of humanity.

Islamic education at UMM is implemented in various study programs, where students are expected to integrate Islamic values into their fields of study. For example, in the Communication Studies Program, students not only learn communication theory but also learn how to spread positive and moderate Islamic messages through the media. In the field of economics and business, students are taught business ethics based on sharia, which encourages them to run businesses with principles of justice and social sustainability.

Interdisciplinary Approach in Progressive Islamic Education. The interdisciplinary approach to progressive Islamic teaching at Muhammadiyah University Malang (UMM) is an important strategy in producing graduates who are not only academically excellent but also have a deep understanding of progressive Islamic teachings. This approach combines various disciplines to provide a broader and deeper perspective on Islam, while bridging religious knowledge with other sciences relevant to social and professional life. UMM strives to make Islamic teaching more contextual and applicable through this interdisciplinary approach, which promotes progressive, moderate, and adaptive values in line with the times.

The interdisciplinary approach in teaching Progressive Islam focuses on combining various disciplines that enable students to gain a more comprehensive and holistic understanding of Islamic teachings. In this context, Islam is not only studied from a theological or fiqh perspective, but also from various social, cultural, psychological, and even scientific perspectives. In line with this, several studies have shown that an interdisciplinary approach can enrich the understanding of Islam, as it provides space to view religious teachings in a broader and more applicable context in everyday life (Rashed & Tamuri, 2022; Wulandari et al., 2024).

According to Rashed and Tamuri (2022), an interdisciplinary approach in Islamic education allows students to integrate various disciplines, such as history, sociology, psychology, and anthropology, in understanding Islamic teachings. This also allows students to see Islam not only as a religion but as a system of life that influences various social, political, and economic aspects. This approach also enriches students' understanding of how Islamic values can be applied in various situations and contexts, in line with the times.

The interdisciplinary approach at UMM is not limited to religious theories, but also integrates Islamic teachings with modern science. For example, in the Government Science Study Program, students learn how the principles of fair, transparent, and just governance can be understood and applied based on Islamic values. In this case, Islamic teaching does not only focus on spiritual aspects, but also on the application of religious teachings in the context of governance and public policy. This shows that Islamic education based on an interdisciplinary approach can provide practical solutions to social problems faced by modern society (Mukarom et al., 2023).

As a further example, in the Faculty of Economics and Business at UMM, the curriculum combines Islamic economic principles with conventional economics to provide students with a more comprehensive insight into how economic management should be carried out fairly and justly. In this case, students not only learn modern economic theory, but are also equipped with an understanding of Islamic economics, which is part of Islamic teachings relevant to the socio-economic life of society (Mawardi et al., 2025). This approach emphasizes the integration of modern science with Islamic values that promote social justice and sustainability, which are in line with the principles taught in the Qur'an and Hadith.

The interdisciplinary approach at UMM also emphasizes the importance of integrating local values with Islamic education. In this case, UMM strives to connect Islamic teachings with local wisdom in the community, so that Islamic education becomes more contextual and relevant. The integration of local wisdom in Islamic education allows students to see how Islamic teachings can be applied in everyday life by taking into account the cultural values and local traditions that exist in Indonesia. This is in line with research showing that Islamic education that integrates local wisdom can deepen students' understanding of religious teachings, while fostering strong social and ethical awareness (Basri & Abdullah, 2024).

At UMM, teaching based on local wisdom also covers social and cultural aspects, such as how Islam is applied in the lives of communities in Indonesia, which have diverse traditions and cultures. This allows students to understand that Islamic teachings can adapt to various cultural contexts without neglecting their basic values. This approach is highly relevant in shaping students who have a deep understanding of Islamic teachings but are also able to appreciate and integrate local values into their lives (Adiyono et al., 2024).

Study programs at UMM, such as the Communication Studies Program and the Informatics Engineering Program, have also integrated an interdisciplinary approach in teaching progressive Islam. In the Communication Studies Program, students are taught to understand how communication can be used to spread progressive and moderate Islamic values. Students are also trained to apply the principles of Islamic communication ethics in the world of mass communication and social media. This shows how Islamic teaching can be adapted to the increasingly developing technology and media in the digital era (Nazaruddin & Alfiansyah, 2021).

In the Informatics Engineering Study Program, students are taught not only to master information technology, but also to understand how it can be used ethically and in accordance with Islamic teachings. In this case, students are given an understanding of how information technology can be used to improve the quality of human life without violating the moral and ethical principles taught in Islam (Sakinah & Balqish 2023). This interdisciplinary approach helps students understand that technology is not something separate from religious values, but must be in harmony with Islam's noble goals of building a just and prosperous society.

The Role of Lecturers in Implementing Progressive Islamic Values

Lecturers play a very important role in implementing progressive Islamic values at Muhammadiyah universities, including at Muhammadiyah University Malang. As agents of change, lecturers are not only responsible for academic teaching, but also play a role in shaping students' characters based on Islamic

values that are moderate, progressive, and adaptive to the times (Mayaningsih, 2023). This role of lecturers is evident in curriculum development, daily interactions with students, and character building through various educational and extracurricular activities.

At Muhammadiyah University Jakarta, for example, through the implementation of the Islamic Campus policy, lecturers play an active role in guiding students by providing lessons that integrate progressive Islamic values into campus life. This policy includes congregational prayers, regular recitation of the Quran, and prevention of negative behaviors such as smoking, drugs, and alcohol. This is part of the lecturers' efforts to implement Islamic values in the context of academic life at Muhammadiyah universities (Lubis & Pratama, 2021).

In addition, lecturers also play a role in internalizing progressive Islamic values through Field Work Practice (PKL) and various extracurricular activities. In these activities, students are expected to apply the values they have learned in class to real life. Through PKL and extracurricular activities based on Islamic values, lecturers provide opportunities for students to learn directly from field experiences, so that they not only have theoretical knowledge but also practical skills based on progressive Islamic principles (Muchtar & Pratama, 2023).

The role of lecturers in implementing progressive Islamic values is also evident in their efforts to strengthen students' personal competencies. Lecturers are expected to have competencies in social, pedagogical, and personal aspects that support student character development. In this case, the personal competencies of lecturers include traits such as patience, wisdom, self-control, humility, and the ability to set a good example in everyday life. This is important to create an academic atmosphere that not only focuses on academic achievement but also on character building based on moderate and progressive Islamic teachings (Srimulat et al., 2024).

However, in its implementation, lecturers face several challenges. Research conducted by Rafidiyah & Anugrah (2019) shows that even though progressive Islamic values have been applied in the curriculum, the implementation carried out by lecturers is often limited to transformational teaching and does not achieve the maximum level of internalization. These challenges can be caused by various factors, including teaching methods that are not fully in line with the concept of progressive Islam, as well as limitations in conveying these values to students outside the classroom.

To overcome these challenges, efforts are needed to continue strengthening lecturers' competence in teaching progressive Islamic values. One of the ways done at Muhammadiyah University Malang is through lecturer competency upgrading activities that focus on strengthening the Muhammadiyah ideology and Al-Islam Kemuhammadiyahan (AIK) quality standards. The implementation of AIK values applies not only to lecturers but to all levels of Muhammadiyah universities, including students and lecturers, both Muslim and non-Muslim (Ali et al., 2023). This activity is expected to strengthen the understanding of lecturers and students of Progressive Islamic values and improve the methods used in teaching and internalizing these values in campus life (Arifin, 2015).

Overall, the role of lecturers in implementing Progressive Islamic values is very strategic and determines the quality of education at Muhammadiyah universities. Lecturers not only act as teachers but

also as mentors who instill moral values in accordance with Progressive Islamic teachings. Through curriculum development, extracurricular activities, and strengthening personal competencies, lecturers play an important role in creating an academic environment that not only supports the development of knowledge but also the character of students based on progressive and moderate Islamic values. Despite the challenges in its implementation, the efforts made by lecturers and Muhammadiyah educational institutions demonstrate a high level of commitment to producing graduates who are not only intellectually intelligent but also have noble character and can contribute positively to society.

SIMPULAN

The concept of Progressive Islam applied at Muhammadiyah University Malang (UMM) integrates moderate, progressive, and adaptive Islamic values with the development of science and technology. Progressive Islam-based education at UMM aims to produce individuals who are not only excellent in academic competence but also have good character, are able to apply Islamic teachings in their daily lives, and are responsive to changes of the times. 's curriculum emphasizes the integration of modern knowledge with Islamic values, focusing on character development, ethics, and students' social responsibility.

In its implementation, the curriculum at UMM covers various fields of study, ranging from social sciences to technology, with the aim of preparing graduates who are ready to face global challenges. An interdisciplinary approach is used to provide a broader perspective on Islam and science, as well as to connect religious teachings with social, cultural, and professional life. Islamic religious education at UMM also emphasizes the formation of student character based on Islamic moral values and teaches the importance of justice, transparency, and sustainability in social life.

The role of lecturers at UMM is vital in implementing the values of Progressive Islam. Lecturers are not only teachers but also mentors in shaping students' character, internalizing religious values, and guiding them to become ethical leaders who can contribute positively to society. Despite the challenges in teaching and internalizing these values, UMM's efforts demonstrate a strong commitment to producing graduates who are not only intellectually intelligent but also possess high moral standards in accordance with progressive Islamic teachings.

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PROFIL SINGKAT

La Basri, S.Sos., M.Si., CPA yang saat ini beraktifitas sebagai mahasiswa Doktoral Universitas Muhammadiyah Malang (UMM) masuk tahun 2025 dengan bantuan biaya studi dari Kementerian Pendidikan Tinggi, Sains, dan Teknologi (Kemdikristek) RI lewat Beasiswa Program Doktor untuk Dosen Indonesia (PDDI) Tahun 2025, selain itu saya aktif sebagai dosen di Universitas Muhammadiyah Sorong pada Program Studi Sosiologi.