



# Muhammadiyah's Islamic philosophy in shaping the experiences of international students (a case study of the international students at the University of Muhammadiyah Malang)

Benjamin Ifashabayo<sup>1</sup>, Oman Sukmana<sup>2</sup>, Nona Masnawati Asrul<sup>3</sup>

<sup>1,2,3</sup>Postgraduate of sociology, Universitas Muhammadiyah Malang, Indonesia

## ARTICLE INFO

### Article history:

Received Jan 13, 2025

Revised Jan 17, 2025

Accepted Feb 4, 2025

### Keywords:

Da'wah;  
International Students;  
Muhammadiyah's Philosophy;  
Tajdid.

## ABSTRACT

This study explores the role of Muhammadiyah's Islamic philosophy in shaping the experiences of international students at the University of Muhammadiyah Malang (UMM). This topic needs to be studied because shaping the experiences of international students at Muhammadiyah's universities supports the internationalization of Muhammadiyah's higher institutions, especially UMM. As one of Indonesia's largest Islamic organizations, Muhammadiyah integrates the principles of Da'wah (Islamic propagation) and Tajdid (reform) into its educational framework, promoting inclusivity and cultural exchange. The study used a qualitative research method, the UMM students from 6 countries and UMM staff were interviewed. Data were collected through interviews, Observation, documents, and literature study. Thematic analysis was used for data analysis. The study examines how these principles influence international students' academic, social, and cultural lives. Findings reveal that Muhammadiyah's emphasis on interfaith dialogue and reform fosters a welcoming and harmonious environment, enabling students to navigate cultural and religious diversity effectively. However, challenges such as cultural adaptation and differing expectations highlight the need for enhanced support systems. This research underscores the significance of Islamic philosophy in global education and offers insights for institutions aiming to balance tradition with inclusivity in multicultural settings.

*This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.*



## Corresponding Author:

Benjamin Ifashabayo,  
Postgraduate of Sociology,  
Universitas Muhammadiyah Malang,  
Kec. Karang Ploso, Kabupaten Malang, Jawa Timur 65152, Jl. Raya Tlogomas No.246 · (0341) 464318  
Email: ifabenjamin@gmail.com

## 1. INTRODUCTION

Muhammadiyah is an Islamic movement that Focuses on Dakwah (preaching/charity) and Tajdid (renewal/reform) (Nashir, 2015). Muhammadiyah was founded by KH. Ahmad Dahlan, on November 12, 1912, in Yogyakarta (Zarro, 2020). Da'wah in Muhammadiyah is defined as the progressive preaching of Islamic practices. The progressive preaching is done through establishing educational institutions, hospitals, and social services- 'Amar ma'ruf nahi munkar principles (promoting the good and preventing wrongdoing) (Azzahra, n.d.). Muhammadiyah is also a Tajdid movement which is referred to as renewal and reform. This aims to balance the tradition of Islam and its adoption for modernity - Purification and dynamic development. As a tajdid movement, Muhammadiyah reform is not Westernized but is based on the Qur'an and Sunnah (Azzahra, n.d.).

In this perspective, Islam has to be practiced in a modernized world while keeping its identity as a pure religion.

Muhammadiyah has evolved through traditional, modern, and postmodern eras. Each era has brought different challenges and required different responses. The dissolution of Masyumi significantly shaped Muhammadiyah's evolution redirecting its members' focus from political involvement to religious and social missions (Khair et al., 2024). In its evolution, Muhammadiyah has faced various new challenges such as globalization, neo-colonialism; and emerging new concepts and values such as cultural missionaries which led to the formulation of a more academic methodology of Muhammadiyah: Manhaj (Azhar, 2017).

The Manhaj of Muhammadiyah Progressive Islam is about evolving and contextualizing Muhammadiyah's values to meet the needs of the modern world while maintaining a commitment to intellectual and spiritual growth, social empowerment, and global engagement (Fanani et al., 2021). The Manhaj approach transforms Islamic movements and thoughts to be modern and responsive to contemporary social, political, and religious issues. It emphasizes a theological, philosophical, and ethical approach to addressing these problems (Callinicos, 2010). The Manhaj of Muhammadiyah Progressive Islam focuses on adapting and evolving the values and principles of Muhammadiyah to meet the needs of the postmodern Muslim world (Abdullah, 2024). The progressive manhaj encourages continuous intellectual and spiritual renewal, critical thinking, and the adoption of new methodologies to address contemporary issues. Muhammadiyah has integrated Al-Islam and Kemuhammadiyah (AIK) principles into the scientific development process within Muhammadiyah and 'Aisyiyah Higher Learning Institutions (PTMA) (Anwar, 2021). Progressive Islamic Manhaj, of five main principles of *maqāṣid sharī'ah*, contributes to the solutions to various socio-religious problems (Abdullah, 2024). Two approaches are proposed for integrating AIK into scientific development: the objective approach, which involves analyzing and reconstructing the structure of science (ontology, epistemology, and axiology), and the subjective approach, which enriches the scientist's perspective by considering science and religion as complementary (Anwar, 2021). Muhammadiyah has established many schools ranging from kindergarten to universities across Indonesia which integrate Islamic and general education with the goals of developing characters and intellectual community (Rahma Permata et al., 2023). Muhammadiyah focuses on renewing Islamic teachings and guiding Muslims and non-Muslims towards a virtuous life. In shaping the experiences of non-Muslim international students at Universitas Muhammadiyah Malang (UMM), Muhammadiyah's Islamic philosophy plays a significant role. The philosophy promotes a progressive and inclusive interpretation of Islam, which can create a welcoming and respectful environment for students of diverse backgrounds. The emphasis on universal values such as justice, human dignity, and freedom of religion aligns with creating a harmonious and inclusive campus atmosphere. This approach can help non-Muslim students feel respected and valued, fostering a positive educational and social experience at UMM. One of the current biggest Muhammadiyah challenges is orienting its vision toward an internationalization program (Hatmanto & Purwanti, 2021). The two main Islamic movements in Indonesia are Muhammadiyah and Nadwatul Ulama (NU). Muhammadiyah and Nadwatul Ulama (NU) drive the renewal of Islamic thought, *da'wah*, social, health, and education (Tasman Hamami, 2021). Islamic religious and moral education has not yet contained comprehensive religious moderation indicators (Muhaemin et al., 2023). The research used the social movement theory to analyze Muhammadiyah's organizational strategies, and Islamic reform theory to understand its basis in *Da'wah* and *Tajdid* and how they shape the experience of international students.

This study is significant in understanding how Muhammadiyah's values influence international students' moral and ethical frameworks, ultimately enhancing their academic and social experiences while studying abroad. Thus this study would like to explore the experience of international students in Muhammadiyah's approach to inclusivity and interfaith engagement.

## 2. RESEARCH METHOD

This study used a qualitative research method based on critical inquiry and participatory observation. In-depth interviews, observation, and relevant documents were the sources of data. Thematic data analysis of results of interviews, document analysis, and discourse analyses were

used as the research analysis methods. An interview guide was developed to ensure consistency in interviews with various respondents. The respondents were selected from international students with diverse cultural and religious backgrounds; participants were selected from 6 different countries, and 4 religions including Islam, Christianity, Buddhism, and Catholicism. The research used the social movement theory to analyze Muhammadiyah's organizational strategies, and Islamic reform theory to understand its basis in Da'wah and Tajdid. This study was conducted on international students including non-Muslims to examine how they feel integrated in Muhammadiyah University of Malang. Many scholars have written about Muhammadiyah's organization and its contribution to social welfare including education this provided the opportunity to reach literature and document analysis. University of Muhammadiyah Malang was chosen as the study setting for one of the biggest Muhammadiyah Universities. The data collection techniques used are: (a) Semi-structured interviews: the interview is the "favored digging tool" of social researchers (Ummah, 2019). Semi-structured interviews were organized to gain in-depth knowledge about international students' integration into the University of Muhammadiyah Malang. A Questionnaire was developed containing questions covering the objectives of the research. (b) Observation: According to (Ummah, 2019) the observation method helps acquire an in-depth understanding of the perspectives and routines of the attendants. This method obtains basic data related to external facts that can be observed. Observation was carried out in a participatory manner related to the researcher's role as one of the international students. Note-taking and video-audio recordings record the participants' behaviors and physical characteristics. (c) Document review and literature study: One of the important roles of document review is to assess the scientific rigor of the studies from which authors draw their conclusions (Hammarberg et al., 2016). This method was used to understand the nature of Muhammadiyah's inclusive principle. The documents and articles reviewed were the research that mentions Muhammadiyah and its Islamic approach. Those documents helped to compare Muhammadiyah's inclusiveness principles with those of other Islamic educational institutions in Indonesia like Nadwatul Ulama. Triangulation of findings was used to ensure the validity and reliability of data.

**Thematic Analysis:** Thematic analysis is an appropriate method for understanding experiences, thoughts, or behaviors across a data set (Kiger & Varpio, 2020). Data from interviews and focus groups was transcribed and analyzed using thematic analysis. This approach allows for identifying, analyzing, and reporting themes within the data. The findings were organized into themes based on the research questions and objectives. Different studies were compared to identify consistent results or diverging perspectives. The study faced the limitation of a narrow focus; however, the international students at the University of Muhammadiyah Malang served as a case study within a larger analysis of the Islamic philosophy of Muhammadiyah in shaping the experiences of the international students.

### **3. RESULTS AND DISCUSSIONS**

#### **An overview of the University of Muhammadiyah Malang**

Muhammadiyah since birth has committed to contribute to building the nation and is shown through accelerating intelligence, religious enlightenment, and commitment to humanity (Haider, 2024). University of Muhammadiyah Malang is one of Muhammadiyah's universities serving the city of Malang, East Java. Since its establishment in 1964, this university has been home to many international students. "This university owns other economic properties and businesses including UMM Hospital, Rayz Hotel, Sengkaling Recreation Center, etc. The population of the university is 35000 students, Muslims and Non-Muslims including 400 international students. This university has 9 faculties including engineering, social and political science faculty, natural sciences, medicine, and others that attract international students" UMM vice-rector in charge of international relations. UMM is an inclusive university with infrastructures that help international students integrate into the new environment. Muhammadiyah educational institutions emphasize moderate Islamic values, balancing liberalism and radicalism; this is reflected in their curriculum and the values instilled in students (Warisno et al., 2023). Muhammadiyah integrates Islamic values into the education system through al-Islam and Muhammadiyah subjects, promoting pluralism, independent character, and moderate steps. The leadership style applied at the University of Muhammadiyah

Malang is the ideology of Muhammadiyah which is the belief system and the ideals of Muhammadiyah life as an Islamic movement in realizing the true Islamic community as part of the da'wah amar ma'ruf nahi munkar (teach goodness and prevent bad deeds) and referring to the example of Prophet Muhammad SAW (Yuli, 2021). The students are not forced to follow Islamic dress styles, such as covering the hair for women and so on.

### **Experiences of Non-Muslim International Students at UMM**

According to (Islamabad, 2024) developing a harmonic and inclusive society depends on promoting the need to teach children about reasonable and respectful interactions with non-Muslims. Understanding non-Muslim students' challenges is essential for inclusiveness and a supportive learning environment in increasingly diverse schools (Haider, 2024). Most international students have appreciated Muhammadiyah's approach to creating an inclusive environment for all students from diverse backgrounds. "Yes, from my point of view, Muhammadiyah's approach contributes to creating an inclusive environment for international students because they have a large system not only educational but also other fields, and throughout this system, we can meet and connect" Respondent 4. The international students have witnessed change and mindset transformation since they joined Muhammadiyah University. "Before I studied at UMM I believed that Muhammadiyah is just a school for Muslims and their benefits just for Muslims. However, after being a UMM student, I know that Muhammadiyah is a system supporting everyone who needs help. I know clearly about the value of Islam and the rules that Muslims have to follow" Respondent 5. The non-Muslim students at UMM claimed to have gained the opportunity to interact with both Muslims and non-Muslims. "This experience built confidence while talking with others. Studying at a Muhammadiyah university is also an opportunity to learn more about Muslims and make friends from different religions. It develops a sense of religious tolerance. This creates friendships based on respect and mutual collaboration" Respondent 1. The international non-Muslim students feel welcomed and respected for how they are treated. Students' religions are respected and they are not forced to practice Islam. Muhammadiyah universities are welcoming, friendly, and always ready to help. The findings show that the language barrier is one of the challenges limiting international students of the University of Muhammadiyah Malang from interacting with the community on campus effectively. Muhammadiyah's biggest opportunity for internationalization lies in its educational system, which combines Islamic and Western curricula and is trusted by Muslim and non-Muslim communities in Indonesia; including local and international students (Asiva Noor Rachmayani, 2015). Muhammadiyah's teaching institutions are open to everyone, including non-Muslims, and have a long-standing reputation, with some universities having a significant percentage of non-Muslim students (Asiva Noor Rachmayani, 2015). However, some international students still face challenges, related to making friends, language barriers, and difficulties integrating into Muhammadiyah University's teaching system.

### **Al-Islam & Kemuhammadiyah and Interfaith Harmony**

Al-Islam and Kemuhammadiyah learning is mandatory material at Muhammadiyah/Aisyiyah Higher Education. AIK is described as both a course and a value system integral to Muhammadiyah's education. The potential contributions of AIK in Muhammadiyah colleges highlight its role, significance, and the challenges it faces. AIK is a course and a value system integral to Muhammadiyah's education (Aristyasari et al., 2023)). The ultimate goal is to empower students with noble character, scientific excellence, and technological progress, making them ambassadors of religious peace and moderation (Santoso et al., 2024). Muhammadiyah educational institutions have a strategic position in implementing religious moderation compared to other institutions (Datuk & Arifin, 2024). This is because teaching at Muhammadiyah educational institutions has unique characteristics: First, AIK teaching makes Education at Muhammadiyah one of the Islamic organizations with the main characteristics of an education system. Furthermore, Al-Islam is a work of improvement in Islamic religious education in which the main subjects of Islam are contained, and the history of Muhammadiyah traces the existence of Muhammadiyah from the beginning to the present (Santoso et al., 2024). The Muhammadiyah established the Majelis Tarjih in 1927 to conduct a study and produce religious decisions (putusan) on a variety of questions and problems asked by members and supporters across Indonesia and compile them in the Himpunan

Putusan Tarjih (Compilation of the Preferred Opinions) and Tanya Jawab Agama (Questions and Answers in Religion) (Ali, 2020). Muhammadiyah's rulings are based on or are not in contraction with, the Qur'an and the hadith, which can be extracted or supported by theological and legal thoughts and classical, medieval, and modern references (Ali, 2020).

### **Challenges and Responses**

Although Muhammadiyah's teachings are based on the Qur'an and Hadith and the nation's noble values, efforts to realize religious moderation are not free from obstacles that come from internal Islam (Jubba et al., 2021). The challenges faced by Muhammadiyah come from new Islamic puritanism groups such as the Salaf group and political Islam movements such as the HTI (Burhani, 2006). Meanwhile, those who always carry the jargon of moderate Islam, are even considered to weaken the faith of Muslims. Muhammadiyah organization has faced challenges in dealing with views that consider nationalism contrary to Islamic teachings (Khozin & Lasaksi, 2024). Besides internal challenges, the outside world also threatens Islamic moderation in Indonesia. There are two serious challenges to Islamic moderation today, [from] inside and outside. From the inside, there are differences in political choices that have not been addressed maturely. Different Islamic groups are considered opponents. Likewise, there is a gap between pluralism and tolerance. The most visible external challenge is the transnational Islamic movement that enters and is not filtered by Islamic groups (Jubba et al., 2021). Muhammadiyah still faces challenges such as democratization, cultural propagation, educational reform, and social empowerment (Abdullah, 2024). According to (Sukisno et al., 2024). the challenges faced by: Muhammadiyah include: (1) Development of IT and Social Media: The rapid growth of IT and social media impacts various aspects of life, including the pattern of da'wah. Muhammadiyah needs to digitize its activities and supervise social media to spread its ideology and counteract negative influences. (2) Religious Understanding: The complex religious understanding within the community, ranging from extreme to moderate views. Muhammadiyah must navigate these diverse perspectives and safeguard Islamic teachings from various interpretations. (3) Multiculturalism: The evolution of multiculturalism, which includes human rights, tolerance, democracy, and pluralism, poses a challenge. Muhammadiyah must balance respect for diversity with maintaining religious values. (4) Globalization: While globalization brings economic and technological advancements, it also poses risks to cultural values and national identity. Muhammadiyah must address both globalization's positive and negative impacts to maintain religious and humanitarian principles. Most Muhammadiyah Universities still face challenges in upgrading the competency of their lecturers and teachers, particularly in English and Arabic language skills and international academic contributions (Asiva Noor Rachmayani, 2015).

### **4. CONCLUSION**

The study highlights the significant role of Muhammadiyah's Islamic philosophy in shaping the experiences of international students at the University of Muhammadiyah Malang (UMM). By integrating the principles of Da'wah (preaching) and Tajdid (renewal), Muhammadiyah fosters an inclusive and respectful environment for students from diverse backgrounds. The findings reveal that UMM's emphasis on moderation, interfaith harmony, and universal values such as justice and human dignity creates a positive academic and social experience for international students, particularly the non-Muslim faiths. While many international students report a sense of respect and acceptance, challenges such as language barriers and difficulties in adapting to the teaching system persist. Overall, Muhammadiyah's progressive approach was a model for fostering inclusivity and interfaith understanding within higher education, promoting mutual respect and collaboration among students of diverse cultural and religious backgrounds. From the interviews conducted Muhammadiyah Universities were advised to establish an interfaith council of representatives from all religions to foster dialogue and understanding among students of diverse backgrounds. This initiative would create a safe space for discussing beliefs, promoting tolerance, and encouraging cooperative projects highlighting shared values and goals within the university setting. Further researches are needed to examine Muhammadiyah's role in advancing Islamic philosophy through Muhammadiyah's educational institutions.

### ACKNOWLEDGEMENTS

We extend our heartfelt gratitude to the University of Muhammadiyah Malang's International Relations Office for their unwavering support and collaboration with the international students. Your dedication to improving the well-being of international students has been instrumental in the success of this study.

### REFERENCES

- Abdullah, M. A. (2024). The Manhaj of Muhammadiyah Progressive Islam: Theological, Philosophical, and Ethical Perspectives. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 13(02), 165–180. <https://doi.org/10.22219/progresiva.v13i02.33887>
- Ali, M. (2020). Between Faith and Social Relations: The Muhammadiyah and Nahdlatul Ulama's Fatwas and Ideas on Non-Muslims and Interreligious Relations. *Muslim World*, 110(4), 458–480. <https://doi.org/10.1111/muwo.12363>
- Anwar, S. (2021). Developing a Philosophy of Scientific Advancement in Muhammadiyah Higher Education Institutions Based on Al-Islam and Kemuhammadiyah (AIK) Principles. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 17(1). <https://doi.org/10.18196/afkaruna.v17i1.9017>
- Aristyasari, Y. F., Chirzin, M., & Azhar, C. (2023). The Opportunities and Challenges of Islam-Muhammadiyah in the Implementation of Merdeka Belajar Kampus Merdeka. *AL-ISHLAH: Jurnal Pendidikan*, 15(4), 6123–6131. <https://doi.org/10.35445/alishlah.v15i4.3336>
- Asiva Noor Rachmayani. (2015). *INTERNATIONALIZATION OF MUHAMMADIYAH: OPPORTUNITIES AND CHALLENGES*. 6.
- Azhar, M. (2017). The new Muhammadiyah values for the postmodern muslim world. *International Journal of Development Research*, 7(3), 12206–12211.
- Azzahra, F. (n.d.). *Da'wah in Muhammadiyah Education: Muhammadiyah Renewal for Islamic Education in West Sumatra* (Vol. 22, Issue 02). <https://ejournal.iainbengkulu.ac.id/index.php/syiar>
- Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah. *Jurnal Masyarakat Dan Budaya*, 8(1), 1–22.
- Callinicos, A. (2010). *The revolutionary ideas of Karl Marx*. Bookmarks.
- Datuk, A., & Arifin, A. (2024). The Existence of Muhammadiyah in Education to Fulfill The Promise of Independence in East Nusa Tenggara. *Jurnal Muhammadiyah Studies*, 9(1), 20–34. <https://doi.org/10.22219/jms.v9i1.13770>
- Fanani, A., Hamzani, A. I., Khasanah, N., & Sofanudin, A. (2021). Muhammadiyah's manhaj tarjih: An evolution of a modernist approach to islamic jurisprudence in indonesia. *HTS Teologiese Studies / Theological Studies*, 77(4), 1–7. <https://doi.org/10.4102/HTS.V77I4.6942>
- Haider, D. K. (2024). *Problems and Challenges Faced by Non-Muslim Students in achieving Higher Education at universities of Pakistan : An Evaluative Study*. 3, 265–290.
- Hammarberg, K., Kirkman, M., & De Lacey, S. (2016). Qualitative research methods: When to use them and how to judge them. *Human Reproduction*, 31(3), 498–501. <https://doi.org/10.1093/humrep/dev334>
- Hatmanto, E. D., & Purwanti, E. (2021). *Internationalization of Muhammadiyah: Challenges in Establishing the Muhammadiyah Australian College*. 518(ICoSIHESS 2020), 486–493. <https://doi.org/10.2991/assehr.k.210120.165>
- Islamabad, N. (2024). *EDUCATING ABOUT THE UPRIGHT ATTITUDE TOWARDS NON - MUSLIMS ; AN ANALYTICAL STUDY OF THE SINGLE NATIONAL*. 8(2), 1176–1191.
- Jubba, H., Awang, J., & Sungkilang, S. A. (2021). The Challenges of Islamic Organizations in Promoting Moderation in Indonesia. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 6(1), 43–54. <https://doi.org/10.15575/jw.v6i1.12948>
- Khair, F., Umar, S., Islam, J., & Muslikhin, M. (2024). *Amorti : Jurnal Studi Islam Interdisipliner*. 3(2), 22–26.
- Khozin, & Lasaksi, P. (2024). The Historicity of Muhammadiyah: The Idea of Founding Muhammadiyah - Literature Analysis. *Journal West Science Social and Humanities Studies*, 02(01), 200–206.
- Kiger, M. E., & Varpio, L. (2020). Thematic analysis of qualitative data: AMEE Guide No. 131. *Medical Teacher*, 42(8), 846–854. <https://doi.org/10.1080/0142159X.2020.1755030>
- Muhaemin, Rusdiansyah, Pabbajah, M., & Hasbi. (2023). Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions. *Journal of Social Studies Education Research*, 14(2), 253–274.
- Nashir, H. (2015). *Understanding the ideology of Muhammadiyah*. Muhammadiyah University Press.
- Rahma Permata, A., Dwi Saputri, A., & Citra Chumairoh, K. (2023). *Muhammadiyah as an Islamic Movement With Character Dakwah and Tajdid*. 1, 13–23. <https://jurnalnew.unimus.ac.id/index.php/JISS>
- Santoso, B., In'am, A., Haris, A., & Wekke, I. S. (2024). Al-Islam and Kemuhammadiyah Learning Based on Religious Moderation in Multicultural Campus. *Al-Hayat: Journal of Islamic Education*, 8(1), 109. <https://doi.org/10.35723/ajie.v8i1.432>

- Sukisno, Anwar, S., Permatasari, K. G., Nur'ain, S., Munawar, M., Shabrina, M. N., Fawziyyah, S., Kristiyuana, & Muthoifin. (2024). History of Muhammadiyah in Blora Mustika City: Development and Challenges. *Pakistan Journal of Life and Social Sciences*, 22(2), 812–821. <https://doi.org/10.57239/PJLSS-2024-22.2.0059>
- Tasman Hamami. (2021). Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia. *Jurnal Pendidikan Agama Islam*, 18(2), 307–330. <https://doi.org/10.14421/jpai.2021.182-06>
- Ummah, M. S. (2019). Introduction to Qualitative Research Methods. In *Sustainability (Switzerland)* (Vol. 11, Issue 1). [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_SISTEM\\_PEMBETUNGAN\\_TERPUSAT\\_STRATEGI\\_MELESTARI](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI)
- Warisno, A., Andari, A. A., & Anshori, M. A. (2023). *Perspective of Muhammadiyah Education Institutions on the Dynamics of Multicultural Islamic Education*. 8(1), 253–261.
- Yuli, S. B. C. (2021). Characteristic of Islamic Organizational Culture as An Effort to Improve Performance at University of Muhammadiyah Malang. *Jihbiz Jurnal Ekonomi Keuangan Dan Perbankan Syariah*, 5(1), 79–88. <https://doi.org/10.33379/jihbiz.v5i1.868>
- Zarro, M. (2020). Muhammadiyah Sebagai Gerakan Islam Dan Pendidikan. *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, 9(1), 61–66. <https://doi.org/10.17509/factum.v9i1.21503>